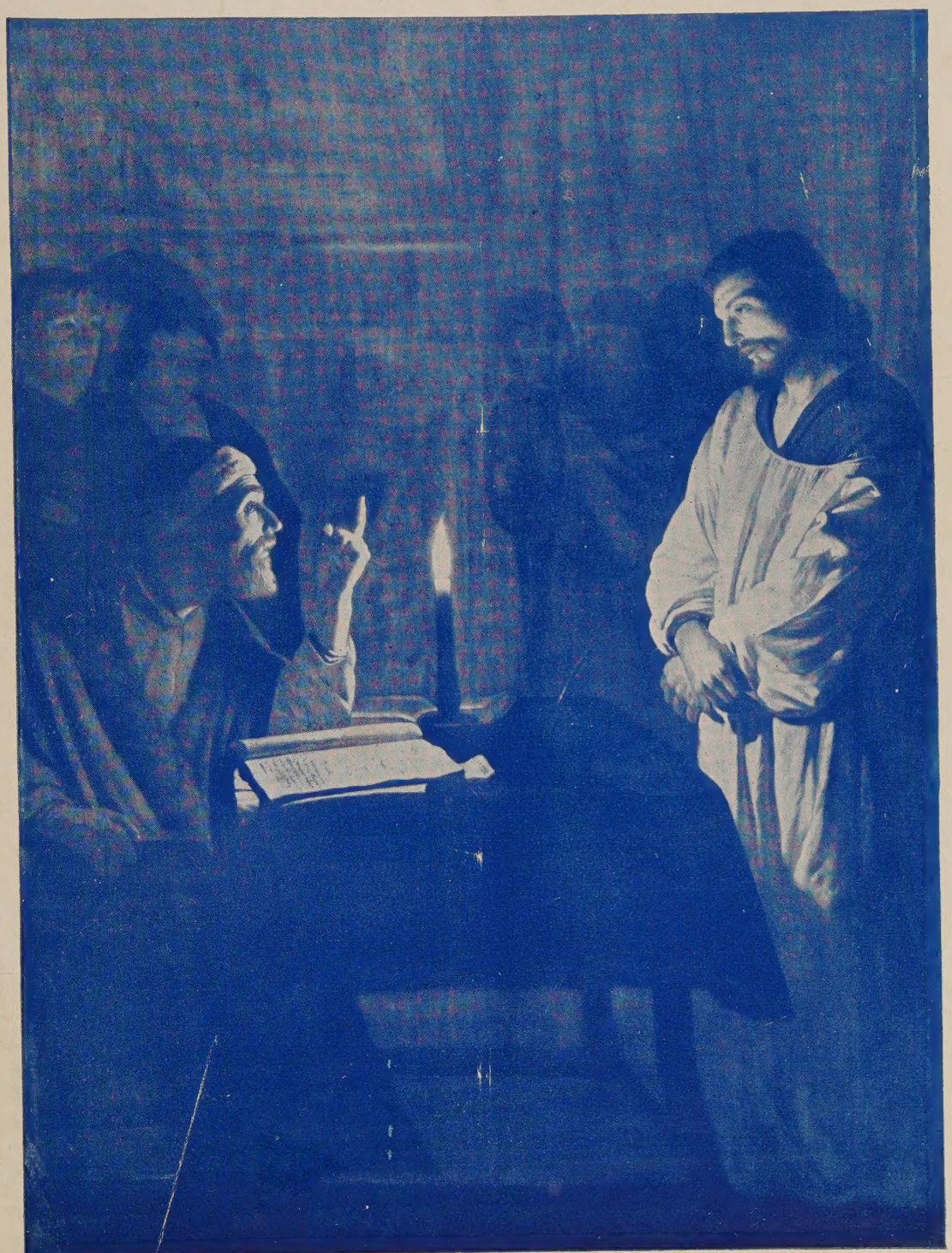
22:7

INTERNATIONAL JOURNAL of Religious Education

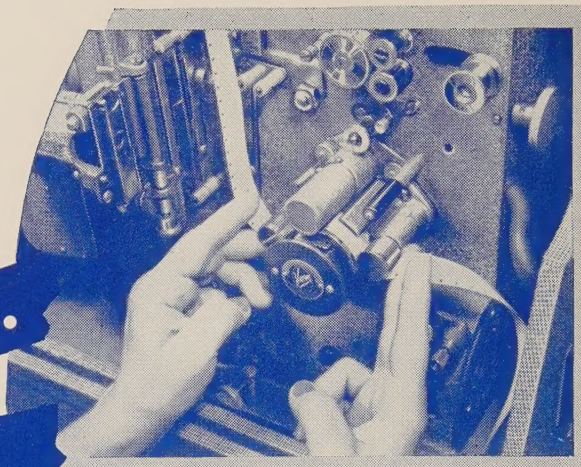


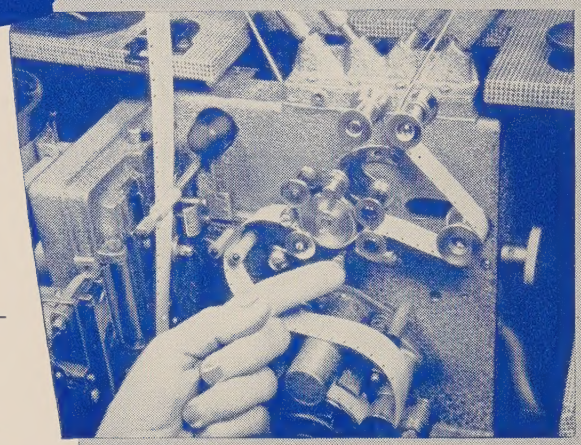
Honthorst

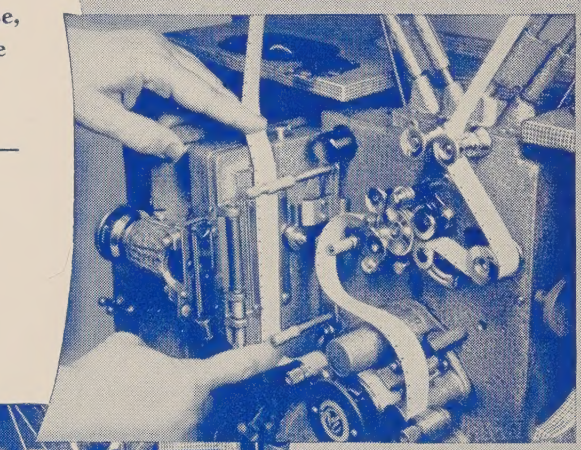
Christ Before Pilate

March 1946

film threading time . . . 27 seconds



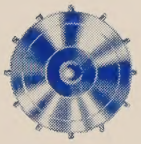




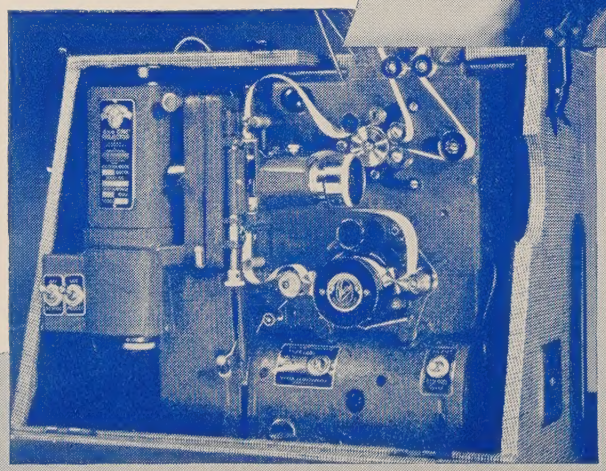
THANKS TO VICTOR'S GREATER FINGER ROOM

Over the sound drum . . . under the large sprocket . . . into the easily accessible film channel—these are the simple highlights of threading a Victor. Yes, fingers—young and old—quickly learn this easy lacing. The reason is . . . simplicity . . . more finger room.

Such exclusive Victor features as 180 degree Swing-Out Lens Mount, Duo-Flexo Pawls, Spira-Draft Lamp House, and Safety Film Trips give greatest protection to valuable films. Both new and experienced operators prefer this extra security and trouble-free operation. Yes, your films are safer—as well as being brilliantly projected—with Victor.



Check this Victor Oversize Sprocket. Note the greater film surface . . . five teeth engage the film (instead of three as in ordinary projectors).



The Animatophone 16mm Sound Projector

SIGHT • SOUND • SEQUENCE

VICTOR

REG. U.S. PAT. OFF.

16 M.M.

VICTOR ANIMATOGRAPH CORPORATION

Home Office and Factory: Davenport, Iowa

New York (18) McGraw-Hill Building, 330 West 42nd Street • Chicago (1) 188 West Randolph

MAKERS OF 16MM EQUIPMENT SINCE 1923

VOLUME 22, No. 7

EDITORIAL BOARD

Percy R. Hayward, Editor
Lillian Williams, Managing Editor
Marjorie Tolman, Promotion Assistant
Isaac K. Beckes
Martha DuBerry
John Burns Ketcham
Gerald E. Knoff
Philip C. Landers
Paul G. Macy
Harry C. Munro
Ruth Elizabeth Murphy
Mary Leigh Palmer
Pearl Rosser
Erwin L. Shaver
Helen Spaulding
T. T. Swearingen
Herman J. Sweet
Mabel Garrett Wagner

ASSOCIATE EDITORIAL COUNCIL

(Representing the Editors' Advisory Section of the International Council of Religious Education)
Eleanor F. Cole
J. Gordon Howard
Fred E. McQueen
Thomas B. McDormand
F. Darcy Bone
Earl F. Zeigler, Chairman

The International Journal of Religious Education

is the official publication of The International Council of Religious Education
203 N. Wabash Ave., Chicago 1, Illinois
which represents 40 Protestant denominations and 31 state councils in North America co-operating in Christian education.
Roy G. Ross, General Secretary.

EDITORIAL, CIRCULATION AND ADVERTISING OFFICES

203 N. Wabash Ave., Chicago 1, Illinois

SUBSCRIPTION RATES

One year, $1.50.
Three or more copies in one order to separate addresses, each $1.35
Clubs of five or more copies to one address, $1.15 each.
Single copy 15 cents.
Same rates to foreign countries.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council. Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.
PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Entered as second class matter January 7, 1943, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943.

Copyright, 1946, by the International Council of Religious Education.

International Journal of Religious Education

MARCH 1946

Cover Picture: *Honthorst, Christ Before Pilate*

The Cover Picture, *Courtesy Christian Board of Publication* 40

Editorials, News and Comment

For Distinguished Service, *Alfred H. Avery* 2
National Family Week 4
What's Happening 36
"I Only Am Left" 40
They Believe in Camp 40

Articles of General Interest

Forgive Us Our Trespasses, *Paul G. Macy* 3
They Learned to Make Things, *Mabel V. K. Ballard* 5
A Chip on His Shoulder, *Donald M. Maynard* 7
The New New Testament, *Luther A. Weigle* 8
How Records Improved a Church School, *J. Wesley Prince* 10
How Memphis Learned About Family Week, *R. Bates Brown* 12
Evangelism for Such a Day as This, *Oliver deWolf Cummings* 13
Put Religion into the Home, *T. T. Swearingen* 15

Easter Dramatization

Were You There When They Crucified My Lord?
Edith H. Willis and Edith Ellsworth 16

Other Features

Graded Curriculum and General Program Materials 29
New Books 32
Current Feature Films 38
Films for Church Use 39

WORSHIP MATERIALS FOR APRIL

PRIMARY DEPARTMENT, *Thelma E. Church* (THEME: *God's Gift of Life*) 18

JUNIOR DEPARTMENT, *Doris Clore Demaree* (THEME: *Fairest Lord Jesus*) 20

INTERMEDIATE DEPARTMENT, *Charlotte C. Jones* (THEME: *God with Us*) 21

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, *Ronald Osborn* (THEME: *Four Great Words*) .. 25

STORIES AND TALKS
For Children
Only a Suit 18
Sandra and Gloria See God's Wonderful World 18
The Easter Story 19
Jesus the Teacher and Healer 20
A Song for a King 20
"Lo, I Am with You Always" 21

For Young People and Adults
Red Snow 21
The First Palm Sunday 22
Easter Dawn 23
Peter Is Commissioned 24

POEMS AND MEDITATIONS
"Our loving Father, God" .. 20
"Glory to God in the Highest" 21
O God of Love 21
When Am I a Teacher? 40

For distinguished service

Alfred H. Avery

THE 1946 Russell Colgate Distinguished Service Citation was awarded on February 13th to ALFRED H. AVERY, scientist, inventor and industrialist, of Malden, Massachusetts. The award was made at the All-Council Fellowship Luncheon held at the time of the Annual Meeting of the International Council of Religious Education in Columbus, Ohio. The award consisted of a watch chain emblem and an illuminated parchment testimonial.

Mr. Avery is a leading Methodist layman in the New England states. For the past twenty years he has devoted most of his time to the strengthening and fostering of youth-serving agencies for religious education and character building. He is an officer, trustee or director of more than twenty-five educational and religious organizations on city, state and national levels including: the Boston Young Men's Christian Association, Beacon Hill Community Center, New England Home for Little Wanderers, American Youth Foundation and Syracuse University. He is also a trustee of the Religious Education Foundation and of the International Council of Religious Education.

In making the award to Mr. Avery, Dr. Roy G. Ross, General Secretary of the International Council, said in part:

"I cannot tell the full story of Mr. Avery's life, for he has steadily resisted the limelight and will not permit it. Suffice it to say that he has devoted his life:

First, to seeking out underprivileged boys and girls, both materially and spiritually, and giving them a chance in life.

Second, to seeking out young men and women of unusual ability and sound Christian character and helping them to the best of professional training.

Third, to finding ways of using these young people, when trained, for the manning of enterprises which will, in turn, serve humanity.

Fourth, to using the income which accrues from the skills which God has given him and them for undergirding great Christian training enterprises.

"The Russell Colgate Distinguished Service Citation was established by the Council for a three-fold purpose. The Council wished, on the one hand, to honor the memory of Russell Colgate, its president for fifteen years, who was one of the greatest friends that the Christian education movement in America has ever had. Also, the Council wished to recognize men who are following in that tradition, and we rejoice that there are scores of them, including the man of the hour. It was the hope of the Council, in addition, that the achievements of those whom it thus honored would be an inspiration to tens of thousands of laymen throughout America—to go and do likewise, according to their talents and several spheres of influence."

Forgive us our trespasses

A call to penitence at the Lenten season

By Paul G. Macy

"Let mine eyes run down with tears night and day, and let them not cease: . . . If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about a land they know not. . . . Why hast thou smitten us and there is no healing for us? We looked for peace and there is no good; and for the time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee." (Jeremiah 14:17-20.)

LONG before the end of the war, the Provisional Committee of the World Council of Churches had determined that as soon as possible contacts should be established with the leaders of the Church in Germany. By last August, a conference had been held in Germany which put the leadership of the Protestant church in the hands of those who had taken a positive stand against National Socialism. When the new Council of the German Church held its first session in Stuttgart in October, representatives of the World Council of Churches went to the meeting.

The Church in Germany confesses its sins

At the opening service, Pastor Niemoeller, restored to his fellowship after eight years of prison, gave a remarkable address. He read from Jeremiah 14 and said that this lament was now the daily bread of Christians in Germany. Then he said it was not enough to blame the Nazis—that the Church also had to confess to guilt; that the Nazis would never have been able to do what they did had church members been wholly faithful. He rejoiced that a Gestapo man had asked him, "Why have the churches in all these years of war not prayed for victory?" But the Church had not spoken out sufficiently against Nazism. Because of the failure of Christians, tremendous suffering had been caused in the occupied countries.

On the next day, a Declaration was adopted by the Council. Here again was the note of penitence. "We know ourselves to be with our people in a great company of suffering, but also in a great solidarity of guilt. With great pain do we say: through us has endless suffering been brought to many peoples and countries. True, we have struggled for many years in the name of Jesus Christ against a spirit which has found its terrible expression in the National Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously, and for not loving more ardently."

A month later, the Synod of Brandenburg, of which Berlin is the center, proclaimed a day of penitence. Here again there was a humble confession of responsibility for the tragedy which had taken place. "Before *God* we are being questioned concerning our *own* guilt, our great, immeasurable guilt. Before God we cannot excuse ourselves. Before him we are condemned by our unbelief, our fear of men and our silence. Before him there cries out against all the innocently shed blood, all the blaspheming of his holy name and all the inhumanities which occurred in our midst, especially against the Jews. If we know ourselves to be innocent, humanly speaking, of participating in the atrocities which have stained the name of our nation throughout the world, we yet cannot, before God, escape the great burden of need and guilt which rests upon us. Even if all others should seek to justify themselves, at least let us Christians, we who fear God's judgment and live by his grace, not be concerned for friends or foe nor any human judgment but rather submit to the judgment of a merciful God. Let us pray him, through the blood of his dear Son, our Brother and Saviour, to permit us to repent and be obedient to his holy will, and to grant us a return to the peace of his Cross."

Shall not the Church in America be penitent?

At this Lenten season, which a great portion of the Christian Church has for generations observed as a time for self-examination, for penitence, and prayers for forgiveness, we of America may well ask ourselves some questions, in the light of the attitude which marks these confessions of German Christians.

Do we find ourselves unconsciously saying, "Well, they ought to be penitent; I would hate to have as much on my conscience"? If we do, then we had better do some further thinking. The Christians who made these declarations of penitence were *not* Nazis. Some of them suffered imprisonment and cruel punishment by the Nazis. Their nearest and dearest had paid with their lives for their loyalty to Christ. Yet they were taking upon themselves a share of the guilt of Germany, just because they are Germans.

Since the time of those confessions, countless thousands of German people have perished from hunger and exposure. Among those thousands were little children and adults who had always hated what the Nazis stood for. In the last six months there have perished probably more than during all the years of war.

What of it? Could we help it if the innocent suffered along with the guilty? Well, our Master once said, "If thine enemy hunger, feed him." We have had the food—the greatest stocks in the world, so great that we could drop rationing. America *could* have fed the starving Germans, a large percentage of whom were our enemies only in a technical sense. Instead we let a policy of vindictiveness and retaliation, the old "eye for an eye and tooth for a tooth" policy, prevail in the counsels of governments. It is fairly easy to "swear off" on some bad habits during Lent, to confess personal petty sins. It is not so simple a matter to be conscious of *corporate* sins and be penitent about them. If we had been *more faithful, more fearless, more consecrated*, the tragedy of death and desolation after the war ended could have been avoided. The Germans *unconditionally surrendered*. We accepted their surrender. We thereby took full responsibility for them, their fortunes and their lives. We cannot escape

a corporate responsibility for what happened to them.

But let us come closer home. The same demonic forces which produced Nazism are still at work in the world. They are at work in America. They find expression in the halls of Congress in bitter racist tirades. People whose skin is too dark meet these demonic forces daily. The descendants of the children of Israel know them full well. Who is responsible? Whither are we heading in Christian America? Now is the time for Christians to examine themselves. Would such things be if we were *more faithful, more fearless, more consecrated?*

Our Father, we come to thee in penitence, with broken and contrite hearts. We see, if but through a glass darkly, the issue of national social sins. We are partners in that sin. Our hearts condemn us for we have not had the faith that removes mountains. Thine ear is not deafened that it cannot hear, thine arm is not shortened that it cannot save—but our sins have made us weak and powerless. But if our hearts condemn us, we praise thee that thou art greater than our hearts, that thy grace is sufficient and thy mercy everlasting. Amen.

National Family Week

May 5-12, 1946

NATIONAL FAMILY WEEK will be observed for the fourth consecutive year on an inter-faith basis. Jews, Roman Catholics and Protestants unite in sponsoring this important emphasis on the significance of the home and the basic character of religion in family life.

Family week belongs to every family, every church and every community. It is sponsored for Protestants nationally by the Inter-Council Committee on Family Life representing the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the United Council of Church Women, and by denominations, city and state councils constituent to these national agencies. In each local community every church should plan for its observance, and the churches together should publicize it and promote its values through civic clubs, by radio, and perhaps by special united effort.

Reasons for Family Week observance

Four reasons for its observance have been suggested by the Protestant Inter-Council Committee:

1. Men and women of our generation have met a serious challenge to civilization itself. Now we must build up, beginning in our homes, the values which we fought to protect. We must have homes which provide the necessary bed-rock foundation for social and spiritual soundness.

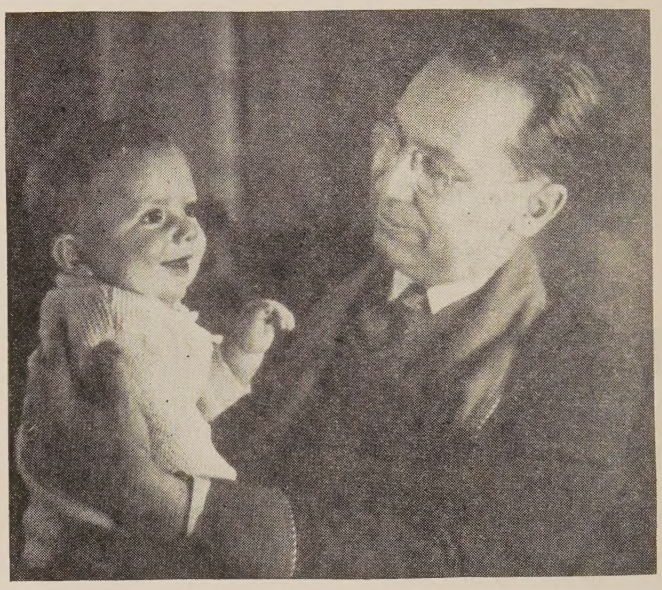
2. The church must be built on families. It cannot thrive on insecure homes and neglected children.

3. Good homes send out their wholesome and constructive influences into the community, while homes that are unwholesome spread their contagion.

4. Family Week will help both family and church to work together more effectively in building character and in rebuilding civilization.

Things for groups or councils of churches to do

1. *Make Family Week a community-wide feature.* Prepare special programs for local radio stations. Call attention to Family Week programs on national chains. Prepare special features for the press. Provide exhibits of family life material in libraries, stores and public buildings. Get school assemblies, luncheon clubs and women's organizations to feature programs on the home.



The church must be built on families. It cannot thrive on insecure homes and neglected children.

2. *Work closely with educational, social and welfare agencies dealing with families.* Help families needing special service to find the right agency.

3. *Plan a Family Life Conference with churches and community agencies working together.* Take up such matters as family adjustments, health, housing, child care, prevention of delinquency, family counselling and religious life in the home. Give youth a place in discussion.

4. *Survey recreational facilities of home, neighborhood and community.* "Families that play together, stay together."

5. *Meet particular needs on a cooperative basis.* Help returning service men and women to readjust to civilian life. Aid separated, uprooted families.

6. *Provide a strong and continuous family life program.* Prepare leaders for young people and for homemakers. Help pastors train for effective work in family counselling.

For resources write to one of the following: your denominational office; the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois; the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.; or United Council of Church Women, 156 Fifth Avenue, New York 10, New York. A new devotional manual, "Pages of Power for the Christian Family," will be ready March 20.

They learned to make things

That children like to make

By Mabel V. K. Ballard*

MRS. MARTIN handed the vacation school text back to the superintendent of children's work and said decisively, "I wouldn't have the least idea how to go about making the Palestinian village suggested in this book. I'm sorry, but you'll just have to find someone else to take charge of your junior department."

Before the superintendent could reply, another leader spoke up, "No more could I make a movie of the Hundredth Psalm; I wouldn't even know how to start. And as for a diorama, I never heard the word before today."

"You couldn't do it now," said the superintendent, "but if you had someone to teach you how, you could learn, couldn't you?" To their surprise these two workers found that they both could and *did*.

It was the need for training to carry out projects suggested in vacation school texts that brought the first Vacation School Workshop in Birmingham into being. This Workshop is now one of four training agencies provided regularly each spring under the sponsorship of the Birmingham Sunday School Council of Religious Education. In addition there is a one day conference for principals and secretaries where administrative problems are discussed; a three day institute where texts selected for use during the summer are used to illustrate teaching procedures; and an observation class where teachers of preschool-age children may watch the use of the actual text with the children. The procedures used are subsequently discussed and evaluated. This article will consider only the problems involved in organizing and conducting the first of these agencies, the Workshop.

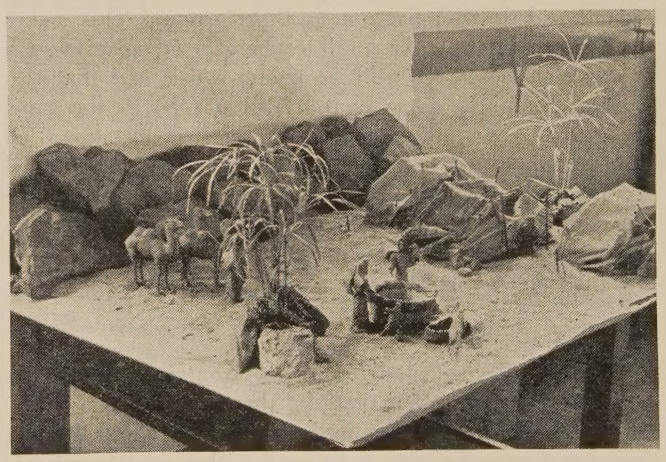
Finding and training the faculty

The major problem in organizing any training agency is securing proper leadership. There is a tendency to feel that imported talent, some "expert" from out of town, is required really to do the job right. But the difficulty and expense of securing such leaders makes the whole idea seem a little impractical, and the project dies a slow, quiet death.

Facing this primary problem in the organization of our first Workshop, we chose for our faculty persons who were already working with children in the local churches, and who were willing to learn, by the hard method of trial and error, how to carry on the projects suggested in vacation school texts in order that they might later pass on to others the results of their experience. For guidance in their uncertain beginnings, this pioneer group leaned heavily on magazine articles such as those appearing in *The Baptist Leader* (Judson Press), *Children's Religion* (Pilgrim Press), *Child Guidance* (Methodist Publishing House), and the book *You Can Do it* (Judson Press) by Atha S. Bowman. These were used, of course, only as supplements to the mass of useful information contained in the regular vacation school texts.

As their skills increased these workers found themselves actually anxious to branch out into more advanced techniques. For example, in spatter printing they found themselves no longer satisfied with the simple screen-wire and toothbrush technique and, using aids such as LaVada Zutter's *Spatter Ink Techniques* (published by the Sanford Ink Co., Chicago), expanded their work to include multicolor printing, spray gun technique, and decorative design. Trained leaders can be developed any place where there is at least one person who believes it can be done and who works toward that end. There are workers in every community, skilled in the use of their hands, who can, with guidance, make any of the things suggested in vacation school texts.

The teachers learn to make a Palestinian village.



A shepherd's encampment in miniature.

Getting the materials and a place to meet

The next task is securing the required materials. As a rule at least two persons serve as instructors for each activity group. These persons are made responsible for

* Superintendent of Children's Work, Birmingham Sunday School Council of Religious Education, Birmingham, Alabama.

securing all materials necessary for their work. They keep an accurate account of all materials purchased and are reimbursed when they turn in their expense account. They also furnish the Council a list of all items required for the work, where they may be obtained and their cost. These reports are then mimeographed as a "Shopping List" by work groups. Such a shopping list saves church leaders a great deal of time and imposes no additional burden on the instructors as they have to obtain the material anyhow. Since practically all the leadership in Birmingham vacation schools is provided by unpaid workers, this saving in time is greatly appreciated.

The most desirable location for a workshop is a single large room where tables to accommodate all the activities may be placed. The gymnasium of our First Methodist Church has been used for a number of years and has proven entirely satisfactory. Here eighteen tables are spaced at generous intervals about the room. Deep window-sills provide convenient storage space for materials. The gymnasium is reserved exclusively for this work during the three days of the institute so that materials will not be disturbed between sessions. In churches where such space is not available activity groups may be assigned various classrooms but if the groups can meet in a single room they will find that such an arrangement produces a greater inspiration.

Class sessions are three hours in length and are held on three consecutive afternoons.

Basis of enrollment

The Workshop is for primary, junior and intermediate workers only. Helps for Beginner workers are provided through the observation class previously mentioned. Since the size of activity groups must be limited, each church is permitted to send only one worker from each of the three departments. Enrolment blanks, together with a list of the planned activity groups are sent out in advance. Each person enrolling is asked to check a first, second and third choice among these groups. This makes it possible to assign the pupil-teachers in advance in such a way that no group will be overcrowded and that two workers from the same church will not be in the same group. Persons not sufficiently interested to attend all three sessions and to participate actively are discouraged from enrolling. We have tried to limit the attendance to 150, but in spite of our efforts, the enrollment during the past three years has been about 200. A twenty-five cent entrance fee covers the cost of the materials used.

Deciding on activities

The activities selected for presentation in a Workshop must be related to other material that is to be used in the vacation school. The Birmingham Sunday School Council does not dictate the texts to be used in the vacation schools of the city, but a selection of texts must, of necessity, be made for use in its own training agencies if the teaching is to be specific. In most churches these texts are adopted since the workers have received practical help and guidance in their use. The selected texts are reviewed and activities are chosen which best relate themselves to particular units. For example, the building of a Palestinian village and of a miniature shepherds' encampment are suggested in both *Child Life in Bible Times* by Florence M. Taylor and in *Discovering Bible Lands* by Lola B. Hazelwood, so these were selected as being key activities.

Since every vacation school text has at least one unit which naturally motivates the making of gifts for hospitals, community houses and other social service agencies, such activities are included in the Workshop. It is important that such activities directly meet the needs of the agencies involved and do not degenerate into mere handwork. Prior to the Workshop these agencies are, therefore, contacted to discover needs which may, in part at least, be met by boys and girls in the vacation schools. Mimeographed copies of these needs, listed by agencies and including the name and telephone number of the person in charge of the agency, are made available to all vacation schools in the city. Help in making the desired articles is given in the Workshop. For example, the Crippled Childrens' Clinic expressed a desire for bibs and tray cloths, and, for the amusement of their patients, a supply of "Surprise Books." The Fresh Air Camp for underprivileged children needed birthday gifts—such as attractively mounted pictures to beautify the homes and illustrated personal prayer books —for the four hundred boys and girls whose birthdays are celebrated during the camp period.

In this way all the items made in the vacation schools go to an agency needing them and are not just "dumped" any old place to get them out of the way. The list of needs carries also a list of things *not* needed.

Many textbooks suggest activities based on the use of hectographs. We have discovered that if hectographs are made by the workers at the Workshop for subsequent use in their own churches an additional interesting and valuable field of activity is opened up for the children through their use.

There are usually twelve activity groups in the Workshop, the groups being varied somewhat from year to year. Some of the activities used in recent years are: the making of movies, peep boxes, dioramas, miniature villages, reading cards, murals, friezes and hectographs. Instruction has also been given in letter cutting, book binding (departmental record books, individual prayer books and so forth), clay modeling, picture mounting, woodwork and sewing (articles such as bibs, tray cloths, hand puppets and oilcloth animals that have been requested by local agencies).

During the sessions of the Workshop each person is usually able to complete articles in two or more groups, depending on the complexity of the subjects in which they are interested. Each person is required to complete the making of an article in one group before proceeding to another.

Articles made at the Workshop are exhibited at the three day vacation school institute held two weeks later. This permits a greater number of people to see the articles and it permits their use during the sessions on teaching procedure.

You can do it too

The Vacation School Workshop in Birmingham is city-wide and interdenominational and is, therefore, planned on a large scale. However, the same principles underlie the planning of a similar training class for a group of two or three churches in a community or even for a single church. The main thing is to have somebody who believes that the class needs to be held and who will put forth the

(Continued on page 31)

A chip on his shoulder

An attitude some people never outgrow

By Donald M. Maynard*

JACK is usually well-mannered and quiet in class, but you've noticed that he tends to sit over in the corner by himself, that most of the time he has an unhappy expression on his face, and that when he does say something, he does so with an air of finality that irritates others. Furthermore, when anyone disagrees with him, a flush comes to his cheek and he acts as though it were a personal affront. He seems always to have a "chip on his shoulder" which he dares you to knock off. His temper is quick, too. On the last class hike he almost came to blows with one of the boys.

He is cynical, too

You are disturbed, also, by the cynicism that Jack openly expresses in class as you try to guide the boys and girls into increasing insights as to the Christian way of life. He scoffs at the possibility of anyone really being more concerned about others than about himself. His thesis is that every fellow is trying to get all he can out of life for himself, regardless of the other fellow. "If you don't take advantage of him, he'll take advantage of you," he says. "Be honest only as long as it is a paying proposition," is his attitude. You've heard reports, furthermore, that he lives up to this philosophy. He has been caught cheating several times at school. His only regret seems to be that he was caught.

Needless to say, Jack is one of your problems. His surliness, dogmatism, temper, and cynicism are not attractive characteristics. His hard-boiled attitude irks you. Members of the class also seem to resent him. At times you wonder if he can be helped. Just what can be done to help a chap that doesn't want to be helped, is the question you face.

He feels rejected

The first thing you must remember is that underneath this hard-boiled exterior there is probably a wounded, frightened and desperately lonely youngster who, feeling rejected by the world, knows nothing else to do than to fight it. There may be several reasons for this feeling or rejection.

In the first place, he may have been an unwanted child. Perhaps he appeared on the family scene before his parents were ready for him, or at some unpropitious time. The parents tried to conceal their resentment, but were unable to do so, and early in life, Jack got the idea that he wasn't wanted. His desire for love, sympathy and understanding never was gratified. His physical needs were adequately met, but he was starved emotionally. As time went on, he compared his lot with other children whose parents "wanted them." The contrast embittered him. He assumed an "I don't care" attitude, based on the unconscious determination not to love others if others didn't show love for him.

On the other hand, it may be that Jack considers himself to be the "black sheep" of the family. His brothers and sisters are more attractive and talented than he. They get the approval of parents and friends. Unintentionally Jack once told a rather serious falsehood and the parents have never been able to forget it. They show that they distrust him. They accuse him when anything goes wrong. In his presence they praise the other children for their trustworthiness. It is not surprising, therefore, that Jack has said to himself, "Oh, what's the use! If they expect me to be a reprobate, I'll live up to their expectations." Nothing about life seems to him to be fair. So why shouldn't he look out for himself and be unconcerned about others?

Resenting life, it is not strange that Jack's behavior away from home has been such as to antagonize his fellows. Their disapproval makes him feel more rejected than ever. With this emotional burden, is it any wonder that he goes around with a "chip on his shoulder"?

What can be done

You may have a hard time breaking through the shell that Jack uses to cover up his real feelings. Certainly your approach should not be too direct. You may want to consider the following suggestions:

1. Find out what Jack's particular interests or hobbies are. One who feels rejected emotionally is likely to have a pet or pets upon whom he showers affection. It may be a dog, a cat, a pony, or rabbits, pigeons or chickens. Get him to talk about them. Visit his home and let him show his pets to you. Share with him your own interests and hobbies. If he likes to go fishing or hunting, plan to go on a trip with him. If you don't enjoy these yourself, get some understanding man in the church who does to invite Jack on a trip.

2. Show Jack that you trust him, not so much by any words that you may utter, as by your attitude. Expect the best of him. If he falls occasionally, be patient and understanding. Don't expect him to change in a day.

3. Try not to show any antagonism or resentment at Jack's cynical remarks in class. Accept them as a point of view that must be considered. Look at them as objectively as possible. Grant him the right to hold his own opinions. If he finds that you're neither ridiculing nor scoffing at his ideas and you're not trying to make him change them, he is much more likely seriously to consider your teachings.

4. It may be that you can help one or two of the more thoughtful students in the class to realize the importance of becoming friends with Jack. Get him into the class activities as much as possible. Group approval will prove to be a tremendous tonic for him.

5. Arrange a conference with other adult leaders who come in contact with Jack, such as his public school teacher and club leader. They may have helpful suggestions, both as to the reasons for his attitude and as to how he may be helped.

6. In your teaching, let there be an emphasis upon a God who is personally interested in each one, and with whom one may talk over his problems.

7. The crux of the problem, of course, lies in the home

(Continued on page 31)

* Professor of Religious Education, Scarritt College for Christian Workers, Nashville, Tennessee.

The new New Testament

By Luther A. Weigle*

"Of one thing I am sure. The Revised Standard Version of the New Testament has more value for Christian education than any other version. I hope it will be adopted immediately for use in our Sunday schools, public schools, and weekday schools of religion."

The following article is a portion of the address given by Dean Weigle on February 11th in Columbus, Ohio, at the time of the presentation of the Revised Standard Version of the New Testament by Dean Weigle, as chairman of the Standard Bible Committee, to Captain Harold E. Stassen, President of the International Council of Religious Education.

THE IDEA OF EDUCATION is intrinsic to the New Testament. Its books were written that men might know and believe the gospel of Jesus Christ. And their translation into other languages is for this same purpose.

The great foundation—early English translations

William Tyndale, the first to translate the New Testament into English from the original Greek, clearly stated his reasons for undertaking this great work: "Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text."

Throughout Christendom, the sixteenth century was a period of intense activity in the translation of the Bible; and nowhere more than in England. Tyndale's translations were followed by those of Miles Coverdale, 1535; Thomas Matthew, 1537; Richard Taverner, 1539; The Great Bible, 1539; The Geneva Bible, 1560; The Bishops Bible, 1568; The Rheims and Douay Versions, 1582 and 1609; and the King James Version, 1611.

The effect of these translations of the Bible, as described by John Richard Green in his *Short History of the English People*, was tremendous. "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. . . . As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. . . . But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. . . . The whole temper of the nation felt the change. A new conception of life and of man superseded the old."

In the seventeenth century this new conception of life and of man challenged the absolutism of the Stuart kings, and issued in the enactment by the British Parliament of the Bill of Rights. In the eighteenth century the principles there stated were thought through and lived out here on American soil, and eventuated in our own Declaration of Independence and the founding of the United States of America.

Throughout these two centuries comparatively little was done on the translation of the Bible. The King James Version displaced all others in common use among English-speaking people, and in most other European languages translations made in the Reformation period endured.

A new period of activity began, however, with the nineteenth century. It was stimulated, in the first place, by the great missionary movement which called for translations into many vernaculars. The Bible, or part of the Bible, has now been translated, printed, and published in more than one thousand languages.

A second stimulus, quite as effective as the missionary movement, was the development of Biblical studies. It became manifest by the middle of the nineteenth century that the King James Version had many faults which call for revision. That was undertaken, by authority of the Convocation of Canterbury, in 1870. The English Revised Version of the New Testament was published in 1881; and the American Standard Version, its variant embodying the preferences of the American scholars associated in the work, was published in 1901.

Reasons for the new revision

When the International Council of Religious Education, on behalf of the forty Protestant denominations associated in it, accepted responsibility for the renewal of the copyright of the American Standard Version in 1929, it appointed a committee of scholars to have charge of the text, and authorized this committee to make further revision if that should be deemed necessary. After extended investigation, experimentation, and debate, the conclusion was reached that there is need for a thorough revision of the Version of 1901, which would stay as close to the Tyndale-King James tradition as it could, in the light of our present knowledge of the Greek text and its meaning on the one hand, and our present understanding of English on the other.

The Council authorized this revision in 1937, and the work has been pursued vigorously since that time. The Revised Standard Version of the New Testament is published today, February 11, 1946. Work upon the revision of the Old Testament is a bit more than two-thirds done, and will take about four years more. Thirty-one scholars have served upon the Committee which is responsible for the revision; they have had the counsel of an Advisory

* Dean, Yale University Divinity School, New Haven, Connecticut. Chairman, Standard Bible Committee of the International Council of Religious Education.

Board representing the denominations, and the effective help of the Chairman and General Secretary of the Council, who have served as ex officio members of the Committee, charged with special responsibility for matters of general policy, finance, and public relations.

Unlike its predecessors, the Revised Standard Version has no extended preface, explaining and defending the lines along which the revision has proceeded. That is done in a small book entitled, *An Introduction to the Revised Standard Version of the New Testament*, written by the members of the New Testament Section, and designed to help the general public to understand the main principles which have guided their work. This has been widely distributed, and I assume that all have access to it. I will not attempt to repeat, or even to summarize, what is there said.

Let me say simply that revision of the English translation of the New Testament is necessary for four main reasons:

(1) Because the King James Version was based upon a Greek text that was corrupt, containing the errors that had crept into it through centuries of manuscript copying. We now possess many more ancient manuscripts, and are far better equipped to determine what was the original wording of the Greek text.

(2) Because the Revised Versions of 1881 and 1901, while based upon a sounder Greek text than the King James, and translating this text more faithfully and accurately, are mechanically exact, literal, word-for-word translations which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English.

(3) Because the discovery, since the revisions of 1881 and 1901 were made, of a great body of papyri dealing with the everyday affairs of life in the early centuries of the Greek era, has furnished scholars with new resources for understanding the language of the Greek New Testament.

(4) Because the meaning of many English words and phrases has changed greatly since the King James Version was made. In the Bible we are dealing, not merely with an historical document to be preserved, or with a classic of English literature to be admired, but with the Word of God. And men need the Word of God in our time and hereafter as never before. That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today.

The English of the new revision

The present Committee was not bound by its charter to the retention of Elizabethan English, as its predecessors were. And we found ourselves faced with a major question: Shall we continue the use of the second person singular, "thou," with its correlative forms, "thee," "thy," "thine," and the verb endings "-est" and "-edst"? That question remained unsettled in 1932, after two years of discussion, the last vote on the subject being a tie. When the work was resumed in 1937 two years more of debate and experiment ensued before the decision was finally reached to use these forms only in language addressed to God, and elsewhere to follow modern usage. The "-eth" and "-th" forms for verb endings in the third person are not used at all.

In general, the Revised Standard Version uses the simpler forms, as "to" for "unto" and "on" for "upon." "Enter into" is "enter." The "so" is omitted from "whosoever," "whatsoever," and the like. "According as" is simply "as." "Insomuch that" is "so that." "Of" becomes "by," when the actor or agent is denoted. Jesus was baptized "by John" rather than "of John," and tempted "by Satan" rather than "of Satan." Such phrases as "on this wise" and "set at nought" and such words as "privily," "wherein," "whereby," "thereabout," and "divers" are replaced by modern equivalents. In punctuation, and in the use of quotation marks, modern usage is followed.

Century Photos

We need a Bible that can be readily understood.

The order of the words in the sentences is direct, and as far as possible, inverted sequence and suspended clauses are avoided. We have sought to give a translation that will be easy to read aloud and in public, and that will convey the meaning to the hearer as it goes.

We have resisted the temptation to use phrases that are merely "the language of today," and have sought to put the message of the New Testament in simple, enduring words that are worthy to stand in the great tradition of Tyndale and the King James Version. But we have never used a word, so far as I know, in an obsolete or archaic meaning; we have tried always to use words in the meanings that they have today.

The King James Version was itself a revision rather than a wholly new translation, and it kept felicitous turns of phrase from each of its predecessors. We have done likewise. It will be an interesting study to see how much has been kept in the Revised Standard Version which goes back, not simply to the King James Version, but to those upon which it drew. To give only a few examples that have chanced to catch my eye, we have kept from Tyndale such phrases and sentences as "You cannot serve God and mammon" (Mt. 6.24); "Consider the lilies of the field, how they grow" (Mt. 6.28); "where two or three are gathered in my name, there am I in the midst of them" (Mt. 18.20); "he came to himself" (Lk. 15.17); "a prophet has no

(Continued on page 31)

How records improved a church school

By J. Wesley Prince*

THE TEACHERS had left the church building following their monthly conference. Mr. Hall turned to the minister and said, "When you asked me to become superintendent of this school you said that it was not an easy position. You certainly told the truth."

"Why? What is the matter?"

"I don't know exactly what is the matter. But the more I get into this work the less satisfied I am with it."

"That is the way I felt when I came here as the minister and that is why I asked you to help out."

"You knew that I did not know very much about children and less about religious education. Why did you ask *me* to be the superintendent?"

"I'll tell you. I had discovered that we had good teachers in the school, but we did not seem to be getting anywhere. There was not enough real teaching. We were wasting the talents of our teachers. I knew we needed someone to tone up the whole system, someone to make the school efficient. You are manager of a mill, I believed that your ability to organize might help us."

"It's different being a manager of a mill. There I know what is going on in every department. I know what supplies we have on hand and who is responsible for getting them to the right place at the right time. I know the condition those materials will be in when they leave one department. The foreman knows just what he can do with the merchandise as it goes through his shop.

"In this church school no teacher seems to know what has happened with the pupil before she receives him. Miss Jones told me that her boys, last year, took a course similar to the one they are now studying. Miss Anderson complains that her girls are not ready to discuss the lessons for high school freshmen because they have no background knowledge of the Bible or the life of Jesus. Teachers come to me and ask for pencils and green paper. A parent telephoned me that her little boy did not receive a primary lesson picture. We are all going on a hit and miss program. And while I am getting this off my chest, let me add this, I am tired of going to the annual meeting and listening to sugary reports that everything is getting bigger and better all the time. I have heard that report about the school for years but according to actual figures our school is smaller than it was ten years ago."

"Jim, I'm glad you are irritated by this mess. Put yourself in the place of the minister. See why I need you?"

As a result of this conversation the superintendent and minister began to work to improve the school and this article will be concerned primarily with the records of the school.

The superintendent was all for "firing" the secretary but the minister helped him to see that one can't deal with volunteer church workers as one can with factory workers. The secretary was given extra duties and two helpers, who enjoyed working with records, were enlisted. One of these helpers was given the task of keeping the records for the junior and intermediate classes and the other was the secretary for the high school division.

Department records

For each department a large notebook sheet was divided into seven vertical columns. Then thirty-six horizontal lines were drawn. The dates of the Sundays from October to June were written down the first column. The second column was for listing the number of teachers present. The third column had space for the number of teachers who came late. The exact time that the department was called to order was noted in the fourth column. In the fifth column the length of the worship service was recorded. The next column was to record the number of minutes the pupils were in class. The last column was for the attendance.

Some adults in the church ridiculed this bookkeeping. However, at the monthly teachers' meetings the superintendent would go over the records and slowly the school began to improve. The number of late teachers grew less.

The second year the superintendent asked the teachers if they would be willing to be checked as being late if they were not at the church five minutes before the opening time. It may seem surprising, but the teachers all agreed to this and also agreed to have the record read at the teachers' meetings. With one exception there soon were no tardy teachers.

The second year brought an increased time for class work. Minutes were saved from the worship period by avoiding unnecessary announcements, by speeding up the taking of the offering, by using a blackboard or mimeographed orders of service, by having the pianist have the hymns and music open before her when the service started. The worship service in the different departments included about everything that had been done before, only now there were no waste moments. The attention of the pupils was noticeably better. The worship services were more reverent, better planned and the pupils entered them with anticipation. This gave more time for class work. By actual record for an entire year the shortest class session was thirty minutes. The records showed that during the third year the actual class time was double that of the first year. This gave time for carrying on various enrichment activities which had not been possible before.

It had been the custom for the school to meet once a month in the church auditorium. A complete duplication of a morning service was conducted by laymen. The laymen insisted that they were preparing the children for church attendance. But the small children were restless, for the service was completely beyond their experience. The minister suspected that the real reason for this service was to give a few adults the opportunity to play at being minis-

* Pastor of the Crombie Street Congregational Church, Salem, Massachusetts.

ters. By abolishing this special service the teachers had an increase in their teaching time of 30 per cent over what they had had before.

It was the records of the secretaries that showed exactly how much time for classes had increased. Such records, of course, do not show whether the teachers were doing better work. However, when the teachers discovered that they would have at least a half an hour for class sessions every single Sunday, they realized they had to be better prepared and hence the class work did improve.

The complaints against the statistics did not come from the teachers who were doing their work. One teacher who had a poor record and about whom parents had complained to the minister ridiculed the records. A few adults in the church who opposed any change added their words. But those who understood what the superintendent was trying to do rejoiced in having a progressive man leading the school.

Class attendance records

The class attendance card was a troublesome record. There were frequent mistakes because each month had a place for five Sundays and teachers often checked the next empty space. The mistakes occurred because the teacher wanted to give as little time as possible to keeping records. If much time were taken with checking records the class would become engaged in conversations quite unrelated to the lesson.

The assistant secretaries were given the responsibility of checking the attendance and this was done as the pupils came into the department room. At first the secretaries thought that it would be difficult. But within a few Sundays they knew the pupils and checked the cards without disturbing any of the program of the school. The cards were designed and then duplicated at the mill office. There was one card for each class. Following the name of the pupil were 36 spaces and at the top of the card was a place where the secretaries wrote in the date. This card could be used at any time during the year and had no empty spaces for the fifth Sunday of the month.

Ruthlessly the superintendent abolished all prizes and pins for attendance by telling the teachers, "Make the school so valuable that the pupils will want to come and parents will assist the pupils to come. We do not need to bribe children to attend. Furthermore, mere attendance is not our main purpose. We exist for the purpose of teaching our religion and developing religious attitudes and practices. If we are to give prizes let them be for real accomplishment." He grinned at the minister who would recognize the source of these ideas.

Individual record sheets

A permanent individual record sheet was printed so that each year information about pupils could be written in the proper space. This sheet contained information about the studies, attendance and activities of the pupil. There was one 8½x11 inch page for each pupil. At the right hand top of the page was a space for the family name. On lines immediately below the full name of the pupil, his address and telephone number would be filled in. (Space should have been left for several changes of address.) On another line the date and place of birth were recorded. The full name of parents and occupation, the date and place of baptism and the date of joining the church were included in the data about the pupil.

Ellis O. Hinsey

The extra time permitted various enrichment activities.

The yearly record of the pupil came next. There were 16 lines divided into columns. In the first column was the calendar year. The second space was for the grade in public school. The class or department of the church school was written in the next column. The name of the teacher, the course of study, the number of times present and absent followed. The course was indicated by a descriptive word such as "Life of Jesus," "O. T. Survey," "N. T. Times," "Paul," "Ch. Hist.," or whatever it was. The next space was for honors and this included the record of the pupil receiving a Bible from the church, leading parts in plays or other unusual activities. At the bottom of this page there was space for activities in other church organizations such as junior choirs and youth groups, and also a listing of hobbies and skills. The number of offering envelopes which were returned was recorded in the last column. A few parents checked up to see that their children returned all the envelopes and also from this record it was discovered that several children had been spending their church school money instead of giving it in the offering. The teacher was asked to have the class discuss honesty. Envelopes were not mentioned but the careless pupils applied the discussion to themselves, for the offerings were returned regularly thereafter.

Records kept on permanent file

As the years passed the minister of the church found increasing value in going over the records with parents on his parish calls. Perhaps the most dramatic use of the record was when an irate parent berated the minister for the failure of the school to teach her child common everyday morality. The minister showed her the record which revealed that in the past five years the child had not attended more than five Sundays in any year and during several years had not appeared at the church school at all.

The application of business accuracy and reports to the school was a help in improving the standards and the morale of the workers. While the keeping of records alone will not solve educational problems yet they are a step in a general improvement.

How Memphis learned about Family Week

By R. Bates Brown*

FOR THE PAST TWO YEARS, Memphis, Tennessee has celebrated National Family Week in a way that reached into practically every home, church or non-church, in this city of 330,000. Just look at the activities carried on and the types of publicity used last year:

Motion Pictures. An original motion picture short, "A Regular Date with Mom and Dad," was produced by the city and widely shown. Another motion picture, "As a Twig Is Bent," was shown to service clubs. It was also exhibited to the men at the Kennedy General Hospital, one of the largest of the nation's government Army hospitals, in order to show them what conditions they might expect in their homes and civic life, upon their return. Motion picture houses secured special character-building and youth problem films for the week.

Radio. Mayor Chandler opened National Family Week with a speech over one of the largest radio stations. There were programs of other kinds during the week and countless spot announcements on commercially sponsored programs.

Printed materials. The afternoon newspaper sponsored the holding by families of "Family Night," a plan of spending one night a week learning how to have fun at home. There were full-page advertisements in both papers and slug lines were used in the department store newspaper advertising. Articles, written on request by six ministers, were printed in the daily papers, explaining what National Family Week could mean and the need for rededication. Printed folders were distributed, setting forth some of the chief aims for the family. Street car cards stated: "Attend Church, with a fresh start, Mother's Day," the day which concludes the Week. Cards were also placed in store windows.

Clubs. Soldiers and sailors from nearby bases spoke to the various clubs on what the home and family life meant to them.

Churches. The churches used various announcements in their newspapers and bulletins. They held youth forums on Sunday evenings, with both youth and adults participating and presenting the greatest needs of the hour to bring the city's life to its rightful Christian status.

Schools. One unusual and interesting project, carried on in the public, private and parochial schools, was the distribution of more than 50,000 Promissory Note-Covenant forms, lithographed in four colors. These were to be signed by parents and children, covenanting that a certain number of hours each week would be spent together in counsel, companionship, recreation, reading and discussions. To attend church together was one of the ten ways suggested in which the hours pledged could be used. These forms were designed to be framed and hung on the wall in the home, to serve as a constant reminder of the covenant. In one school district where the Parent-Teachers' Association sponsored this activity, ninety-five percent of the notes were signed. Later, the afternoon newspaper decided to see if the covenant was being kept, and found that it was being followed so amazingly in that area that the paper ran pictures and stories on the front page of its second section.

This account of typical activities indicates that there is in Memphis a strong social consciousness on the part of officials and a united effort to attain common objectives. Both are true. All constructive programs in Memphis have excellent support and aggressive assistance from its splendid Mayor Walter Chandler, from Judge Camille Kelley, one of America's greatest juvenile court judges, from the Superintendent of the city schools, Ernest Ball, the Chairman of the Park and Playground Division of the city, John Vesey, and from the Memphis Council of Churches.

The organization which unites the activities of the various public-spirited groups, including the various service and civic clubs, and which actually carries out programs such as the one outlined above for National Family Week, is the Memphis Youth Service Council. This remarkable organization is so constituted that it guarantees the cooperation of these various groups. It is sponsored by the Memphis Gavel Club, which is composed of the president and the immediate past president of each of the following clubs or groups: Civitan, Cooperative, Engineers, Exchange, Kiwanis, Lions, Optimists, Rotary, Transportation, Junior Chamber of Commerce, Chamber of Commerce, Council of Civic Clubs, and the American Legion. The Mayor is also a member. The elected officers of the Memphis Gavel Club are the officers likewise of the Memphis Youth Service Council and the active members of the Gavel Club constitute the Board of Directors of the Memphis Youth Service Council.

The Youth Service Council has six major committees which originate the working plans and promote them through united effort and through the various constituent organizations. In the event that the chairmen for the major committees of the Council cannot suitably be found among the membership of the Gavel Club, it is permissible that these posts be filled from the outside and these active committee chairmen sit in at the Gavel Club meetings. The six committees are: Educational Activities Division, Religious Activities Division, Recreational Activities Division, Home Activities Division, Summer Baseball Leagues Division, and the Publicity Division.

National Family Week is just one week which has been promoted by the Memphis Youth Service Council in Memphis and the immediate vicinity. The white Memphis Youth Service Council, in its very beginning, created the office of a liaison chairman between itself and the Negro Youth Service Council, the latter having been organized under the former's sponsorship. When any program of action is planned by the committees within the white Council, this is relayed, without reserve, to the Negro Council, which, in turn, has done a remarkable piece of work among the Negro youth of the Bluff City. This is very important, as Negroes make up approximately 42 per cent of the city's population.

The cooperation of all groups within the city in the

* Chairman, Educational Activities Division, Memphis Youth Service Council, Memphis, Tennessee.

programs of education of its citizenship is one reason for the low ratio of juvenile delinquency to total population of Memphis. Safeguarding children is no simple task. It requires vigilant concern for the welfare of every child on the part of every officer, every agency, every church, and every citizen. Just as there is no one cause for delinquency, so there is no one method of prevention or cure. If the home does not provide youth with proper and sufficient education, the community then must take the active responsibility upon itself. It must carry on activities that minister to the health or physical growth of children, and to their social, intellectual, cultural and spiritual life. The fate of America and the world depends upon the direction these children will go.

Evangelism for such a day as this

By Oliver deWolf Cummings*

"If sufficient feeling can ever once in human destiny be coupled with deep conviction and harnessed to the right purpose, there is no force on earth which can stop the progress of Christianity."

EVERY DAY the issue becomes plainer. It is Christ or unmitigated disaster. Each group of people without Christian motivation becomes a threat to the very existence of all. Christians must evangelize or civilization and all its works will perish. No amount of political discussion and economic self-interest can obscure this fact. This gives to Christian evangelism a new imperative, of desperate urgency. A spiritually under-nourished world needs the life-giving vitality of Christ's thought and redemptive personality. Against this staggering fact all else seems trivial and inconsequential.

A worthy motive for evangelism

A more personal motivation for evangelism, perhaps, is the tragic need of individual persons, our neighbors and friends. Genuine religion was never more greatly needed. Men are groping for something, they know not what. The moral climate of the post-war period has left many with a new case of jitters. Economic insecurity looms ahead. The family is going on the rocks in tens of thousands of homes. Crime and delinquency distort and destroy youth who seek a substitute for war's excitement. Restlessness is everywhere, waste of time and energy, jagged nerves. A neurotic generation with a post-war guilt complex seeks escape but knows not where to turn.

There are likewise hopeful signs. Men have faced reality. Religion when put to the test has stood up against the worst that life can fling at it. A sense of world kinship has been growing. More than ever in history, world-mindedness is dawning. A new era is being born—with unlimited possibilities for good or evil.

The problem is how to make today's task of the toiling bread-winner and the humble house-wife meaningful in the perspective of a world that must become the family of God. The issue is how to make the good neighbor policy a working force over the back fences of human relationships and national sovereignties.

Evangelism supplies the unifying purpose. Motivation arises out of a keen awareness of others' needs, coupled with a constraining love of Christ.

Certain questions arise as we seek to make evangelism effective in this day:

What is to be the basis of appeal?

What outcomes of evangelism must we look for?

What are the methods of effective evangelism for this new era?

The basis of appeal in evangelism

1. The appeal to the mind. The evangelism which is to gain the consent of the minds of today's informed youth and adults must have intellectual virility. It must be at home on the campus and in the library as well as in the earnest fireside conversation. It must not wear the shabby garments of outmoded thoughts. It should be grounded in great Christian convictions and declare with persuasive force "the great affirmatives" of life. It must have satisfying answers to the questions which youth ask concerning God, the personality of Jesus, the Bible, the church, the nature and destiny of man.

One of the great tragedies of the war was the number of young people who were thrust out into terrifying nightmares of suffering and anguish of soul with a thin veneer of religiosity and a few pious phrases but nothing strong to take hold of in time of great need. This must not happen again amist the perplexities of peace.

The Christian faith must be expressed in a living language with fresh meaning and power for today. There is a wide gap between the thought patterns of youth and the sterile verbiage in which the dynamite of Christianity is often wrapped. Evangelism today cannot shun theology nor can its belief be shallow. Its theology must be the doctrine which can be lived by, which actually makes a difference in daily experience. The eternal truths of the Christian religion must speak with power to this genera-

* General Secretary, Baptist Youth Fellowship of the Northern Baptist Convention, Philadelphia, Pennsylvania. The author has used a number of quotations from articles on evangelism written by him and printed in recent issues of *Church School* and *Highroad.* These are used by permission of the publisher, The Methodist Publishing House.

tion through words which grip and move the mind. The implications of this for preaching and for Christian education are obvious. New evangelistic incentive is given to the youth discussion group and the study class for adults. "Thou shalt love the Lord thy God with all thy . . . *mind.*"

2. *The Christian education of the heart.* An evangelism which will stir youth to the depths and move adults to positive action must capture the emotions. No cold intellectuality can be substituted for the warmth of true affection for Christ, loyalty to the truth, love of God. When emotion and intellect join hands there is little danger of over stressing either.

Christianity without emotion is a sterile thing, without the spark of life which has made it a living force in personal living and a dynamic factor in establishing the reign of God on earth. If sufficient feeling can ever once in human destiny be coupled with deep conviction and harnessed to the right purpose, there is no force on earth which can stop the progress of Christianity.

For teachers it is important to realize that the emotions can be educated, sometimes by slow processes, sometimes by sudden experiences. Through music and drama and story the emotions are educated as truly as the mind. Christian education which is truly creative develops the appreciations and reshapes the attitudes. "Thou shalt love the Lord thy God with all thy *heart.*"

3. *Enlisting the whole person.* An evangelism which is to transform life must secure commitment of the entire personality. No compartmentalization of life will suffice. There must be genuine experience which will move the entire being to find a new personality-center in Christ. Therefore, there needs to be actual experience of God in prayer and full commitment to Christ as Saviour, Lord and Guide for life. There is room for much variation in the way in which God speaks to different personalities, in the completeness and suddenness of the experience. There is obvious value in the definite pointing up of the experience of acceptance of Christ and the public declaration of this decision in some manner. There is also great merit in emphasizing growing experience, tested in the laboratory of life, and involving the surrender of new areas of our lives to the will of God through expanding decisions.

The outcomes of evangelism

1. *Personal ethics.* An evangelism which will stand the test of a practical generation must produce a new quality of personal living. In the last analysis the very structure of society in the atomic age depends upon the integrity, good will, and moral responsibility of the individual citizen. The conscience must be given guidance that it may become increasingly Christian. The traditional "Thou shalt nots" of religion should be paralleled by a series of positive Christian commandments. Each Christian must develop his own code of living in order that the "Thou shalts" of the Christian conscience may find outlet in the evangelizing of daily life.

2. *Concern for others.* An evangelism to be true to the genius of the Christian religion must cause the individual to look beyond himself. It must have missionary and social passion. This concern for others which lies at the very center of the gospel has led millions of Christians to lose themselves in the service of Christ for the good of mankind. Expanded on a world scale, it is our one hope. The alternatives are clear; either we become our brother's keeper, or we face annihilation. The warmth of our response to God becomes the basis for our sense of identification with our brothers in need and thus the basis for united action in solving problems of race and class. Today's evangelism must make itself felt wherever men live most intensely—in the shop, the labor union meeting, the city hall, the court room.

3. *An expanding fellowship.* Evangelism to be a growing force must be kept alive in an enlarging fellowship. A single coal from the furnace quickly lives out its short life unless it shares its heat that it may ignite and in turn gain warmth from other coals. So of Christians. If the spiritual glow is to be sustained there must be close relationship with others.

For these reasons the church is of great importance. Any evangelism which neglects the church is destined for extinction. Likewise, any church which does not provide small group fellowships of those of like age and interests is in great danger.

Fellowship with God through Christ is the one experience large enough to encompass all races, peoples, and tongues in friendly association and understanding. The early Christian church found its strength in this fellowship which has also been at the heart of the missionary movement. Life affords no more enduring satisfaction than the thrill of being a functioning part of this spiritual heritage, sharing its spirit, its privileges and its opportunities. It is for these reasons that there is great significance in the choice by so many of the denominations of the term "Fellowship" for the name of their new youth organizations.

The program of evangelism for this new age

1. *The local church is the natural center for evangelism.* In the dazzling new golden age of comfort and wonder working promised by the professional advertisers there will be breath-taking developments in travel, radio and television. These offer enormous potentialities for religion which the church must have the vision to utilize to the full. However, they have not, as yet, made obselete the local church as the primary unit of evangelism. Our clear responsibility is to make more strong and effective this unit. It is in the light of this important objective that all types of present day evangelism should be evaluated. Do they build strong local churches with functioning groups of children, young people and adults?

a. *The local church should make evangelism a primary concern in its continuous program of Christian education.* All of the elements and outcomes of a vital program of evangelism which are described in this article are a necessary part of the regular program of Christian education of the local church. They demand some such complete program of Bible study, worship, fellowship, and practise in Christian living. Conviction, feeling, personal conduct, and social action are all part of this program. The experience of commitment to Christ is a natural outgrowth.

Of primary importance to evangelism, therefore, is the building of solid faith in Christian education. All who share in it need to be transfused with a sense of divine mission. There is solid basis for hope that the contagious faith of those radiant youth who have been exposed afresh to the spirit of God may produce in our times a new and vibrant Christian evangelism.

b. *The local church should undertake as a major responsibility a sustained program of expansion.* One of the most healthy signs of the times is a concern for the unreached. It is now apparent that good preaching and well organized Christian education are not enough. There must also be a thoroughgoing program of personal contact. Nothing quite equals a continuous plan of visitation through which all groups of the church share a friendly interest in others. To be effective this visitation should be done by the churches of the community in cooperation and benefit from the tested methods of survey, census and record keeping. If such activities are persistently promoted, with the resources of Protestantism enlisted, a large number of the unreached millions will be enlisted.

c. *The local church should concern itself with special groups and emphases in evangelism.* There is danger of neglecting certain special groups or opportunities. A concerted effort to build returning service men into the life of the church through the appeal of Christian fellowship and helpfulness—this is evangelism. A Sunday school class for children or a church-sponsored recreation program for youth in a neglected rural or city area—this too is evangelism. A Christian "fellowship cell" in a high school or on a college campus, a vacation church school, or a boys' club in a spiritually neglected community—all these are channels for effective evangelism if rightly used. There are great possibilities in summer and winter retreats, house parties and camps. In fact, evangelistic opportunities are everywhere for Christian leaders with creative imaginations and the will to do "the work of an evangelist."

2. The task demands a united approach—interdenominationally. The more one ponders the inroads of paganism in American life, especially in the large cities, the more it seems apparent that America to be saved physically must be redeemed spiritually through a vigorous, nationwide and united program of evangelism. This requires strong community church organization, including Christian youth councils, with a keen sense of evangelistic responsibility.

In many towns and cities there should be a united community approach to visitation evangelism. The possibilities for evangelism of certain dates in the church calendar, such as Christian Education Week, World Communion Sunday, Easter, Youth Week, and Christian Family Week, should be used to the full. Missions to high schools, students and religious emphasis weeks should become an annual feature in many communities. Informal fellowship groups, luncheon, supper and breakfast clubs should be encouraged.

In certain cities all the churches should be united in large meetings which possess dramatic effectiveness and make use of outstanding leadership. The sponsorship and active guidance of the established churches should be enlisted, if such efforts are to have permanent value. The recognized agencies for national cooperation such as the Federal Council of Churches and the International Council of Religious Education should reinforce community efforts through the radio, newspapers, appropriate printed matter, and the training of personnel to do the work.

The next decade constitutes one of the great moments of history. At a time when new patterns of thought and of world organization are being forced upon us the necessity is laid on the doorstep of Protestantism to demonstrate its spiritual unity in Christ by a courageous and united effort in evangelism—before it is too late. It is imperative that we determine upon a few main highways which will lead us to this goal and that we pool our resources in an effort commensurate with the greatness of the task. Only thus can we keep faith with this hour and with our God.

Put religion into the home

By T. T. Swearingen

WAR'S CHIEF CASUALTY is the home. While approximately nine per cent of the armed forces were killed or wounded, the percentage of marriages wrecked in this period rises to several times nine percent. The destruction still goes on. Likewise in homes which hold together, the authority in many of the basic human activities has been transferred to outside organizations. Family activity is no longer home-centered. The child is not born in the home. He is not taught in the home. His recreation is outside of the home. Religion too has "left the hearth." Even the familiar symbols are relegated to the attic. The Sistine Madonna has been replaced by ugly modernistic paintings, and sensational magazines lie on the table, once the sole shrine of the Bible.

In Family Week the three major faiths seek to strengthen the spiritual foundations of the home. This special week helps the home, the church and the community to work together more effectively in building character and rebuilding civilization. Each church and synagogue is urged to feature the significance of religion in the family through sermons, worship, classes, and other groups, and also to review its whole program in the interest of a more effective program of good family living.

Men, women and children need the strength and emotional support which come from good homes. In family life which draws upon the values of true religion, is to be found the only enduring basis for a better world. The home, biologically speaking, is the primary unit in life. It becomes the primary unit in a constructive society only as religious values become the heart of family relations and the basis of individual attitudes and conduct. Churches are built on sound family life, and family life is never truly sound without the spiritual resources of the religion which the churches teach.

The Bible, as always, is emphasized as the primary source of guidance for religious living. Each religious group, Jews, Catholics and Protestants, urges its families to "search the scriptures," for there truly are found words of life. Its pages are indeed "pages of power." Churches and synagogues are urged to expand and enrich their provisions for family counseling, parent guidance, and religious resources for family use.

The observance of National Family Week in church and synagogue will focus deserved attention upon the great problems and obligations faced by American families, and the responsibility of religion to provide the spiritual resources for meeting them.

Were you there

when they crucified my Lord?

By Edith H. Willis* and Edith Ellsworth†

A dramatic service for Eastertime, presented by 7 young men who speak the parts they portray (or pose as narrator reads), and solo voice or choir. See end of drama for other ways of using material and sources of the music.

PRELUDE: "There is a Green Hill far Away"
INVOCATION
HYMN: "There is a Green Hill far Away," first and last verses.
SCRIPTURE or RESPONSIVE READING: Luke 9: 18-28
PRAYER (ending with the Lord's Prayer)
SOLO VOICE:
"Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, . . . Sometimes it causes me to tremble, tremble, tremble,
Were you there when they crucified my Lord?"

(During the song, SIMON PETER *comes from L to center of platform or chancel. He is rugged and muscular, a man of action, with heavy, unruly hair, and short, bushy beard. He speaks with vigor and earnestness, moving about as he speaks. As he begins, he stands with hands folded across his waist, and head a little forward.)*

Peter:

I, Simon Peter, was hiding in grief and shame, when they crucified my Lord. *(Weighs his words.)* I, whom my Lord had called the Rock. "Upon this Rock," he had said, "I will found my church." *(Pauses)* But then I was no rock—when they crucified my Lord. I was like a reed, shaken in the wind. *(Quickens, as he begins narrative)* I, Peter, was there when we, his disciples, went out with him, under the full moon of the Passover time, to that shadowed garden called Gethsemane. *(Pauses)* He was sorrowful and sorely troubled, and he went apart a little from the rest, and knelt there to pray. We heard his voice speaking in anguish. But our eyes were heavy. We fell asleep. *(Pauses, then speaks in measured tone)* "Could you not watch with me one hour?" he said to me in sadness, "Watch and pray, lest you enter into temptation." *(Quickens his speech)* It was then we saw the waving torches and the lanterns of the multitude, come out to sieze him. Roman soldiers, captains of the temple, and servants of the priests.

"Must you come out against me with swords and staves," he said to them, "as if against a robber? You saw me daily teaching in the Temple. Why did you not take me then?"

And he said to them, his captors, "I am Jesus of Nazareth. If you seek me, then let these, my disciples, go their way." *(Pauses)* And so they took him. And we fled.

Yet, with that disciple whom he loved best, I followed afar off, and entered with him into the court of the High Priest, waiting to hear what might befall my Lord. *(Slower)* I was there, standing among the servants and the soldiers. It was cold, and I was seeking to warm myself beside the fire they had kindled there. *(Shudders.)* But the cold that chilled me then no fire could warm; for it was I, Peter—the Rock, who failed him then.

For when those about me asked, three of them, three times they asked me, "Were you not one of his?" Then, three times, I denied him. "Surely, the last one said, "you are one of his Galileans. Your rough speech betrays you."

But then I swore, "I know him not." *(Pauses)* I, Peter, though I would lay down my life for him—then I denied my Lord.

Yet he who sees within the souls of men—their weakness and their strength—he forgave me. And bade me, if I loved him, feed his sheep. And I went forth to build his church until it spread to all the lands, the lengthening shadow of his cross.

For in my hands he had placed a sword more strong and sure than the one I drew then to defend him, in the garden. A mightier sword—the words he spoke to me in that dark hour, and I forgot, that once: "The spirit is willing, Peter, but the flesh is weak. Watch, Peter, watch—and pray." *(Pauses.)*

Words spoken not for me alone, but for those, like me, in all the days to come, when, fearing scorn or persecution, they shrink beside the fire, to warm themselves, while that in which they believe is brought to trial for its life.

(In a hushed voice) Will they deny him, then? Or will they watch, and pray?

ACCOMPANIST: Plays through one verse of spiritual: "Were You There?"
SOLO VOICE: Sings final refrain: "Were you there when they crucified my Lord?"

(During music, PETER *goes quietly off, L.* JUDAS *enters R. He is slight of build, haggard in appearance, and speaks haltingly, in broken phrases. One hand clutches the drapery of his cloak, across his throat.)*

Judas:

I, Judas Iscariot, did not see my Lord upon the cross. Yet now, as heaven and earth alike shrink back from me in horror, the memory of that evil hour is branded on my soul. *(Lifts shoulders wearily.)*

For I was one of the Twelve. I, though born a Judean, had followed this man of Galilee, believing him the One who would build again the Kingdom of Israel, and free us from the Roman yoke. *(More earnestly.)* He trusted me. Through my hands passed the coins given to sustain us.

But as I, Judas, heard from his own lips that he was seeking not an earthly kingdom, but some mystic kingdom of the soul, "within you," there came the whispered thought, "In my hands is the fate of this false prophet!" Wherefore, I, Judas, bargained with the High Priest that I should betray my Lord to them. *(Straightens himself, again.)*

So, when in the upper room he spread for us the Passover feast, I, Judas, was with him and the others, hiding my thoughts from them. But not from him. I heard him say, "The hand of him that betrays me is with me on the table."

And then he dipped a morsel of bread within the dish that held the Paschal lamb—the offering of deliverance—and handed it to me. *(Pauses.)* I could not but take it from him, as their eyes were all upon me, the while he said to me, "What you must do, do quickly." *(Pauses, then goes hesitatingly on.)*

Then I rushed out into the darkness, to keep my bitter bargain. I betrayed him—with the kiss upon his cheek! Yet, when I learned that they would crucify him, then I hastened to the Priests, casting down before them the silver pieces, the price of betrayal. *(Pauses.)* But then it was too late. I, Judas, had betrayed my Lord. I, whom he taught to pray, "Thy kingdom come. Thy will be done." I chose the way of darkness, rather than the light. Will men ever, in impatience of his kingdom's slow advance, seek to hasten it by force—betraying themselves, even as they betray their Lord?

ACCOMPANIST: Plays through one verse of spiritual: "Were You There?"
SOLO VOICE: Sings final refrain: "Were you there when they crucified my Lord?"

(During music, JUDAS *goes slowly off, L.* CAIAPHUS *comes from R. to center of platform or chancel. He is tall and arrogant in manner, with his High Priest's mitre, and long forked beard; aloof and formal, always conscious of his position as religious leader of Israel.)*

Caiaphus:

I, Joseph, called Caiaphus, was serving as High Priest of Israel, when this man was crucified. I was there, in Jerusalem, serving under Tiberius Caesar, even before Pontius Pilate came, as governor of Judea, to force his will upon us.

I was there, I and my aged father-in-law, Annas, watching how the multitudes, ignorant of all the matters of our ceremonial law, ever more eagerly followed after the Galilean prophet, Jesus of Nazareth. "Can any good thing," we said, "come out of Nazareth?"

But as we watched him boldly strike out against the money-changers, in their accustomed duties in the temple, and saw his stirring up the people, and heard them shouting to him, "Hosanna in the highest," then fear arose within the council lest the Roman governor, venting his wrath on these hysterical throngs, might come and take away our holy place and nation. I, therefore, spoke out decisively in the council, "Do you not see? It is expedient that one man should die for the nation."

(Pauses.) So we sought how we might take him secretly. And so, at length, it came to pass that he, betrayed by one of his own, was brought prisoner before me.

*Hammond, Indiana.
†Chicago, Illinois.
Authors of *The Child of Peace* and *Living Hymns*.

The preparation for the Sabbath was near at hand, and in the council, with the scribes and elders summoned in midnight session, we heard the accusations brought against him.

He stood before us, silently, holding his peace, until at last I said, *(Sternly)* "I command you, by the Living God, that you declare to us whether you are the Christ, the Son of God." Then, when he made answer to us, "I am," I could do naught but rend my priestly garments before them as a sign to all who heard that blasphemy against the Most High had been spoken. *(Solemnly)* And they who heard declared, "He is worthy of death."

But, living under Roman law, we could not of ourselves put any man to death. Therefore, when it was morning I straightway sent him, bound, to the Roman governor, that he might sentence him. *(Pauses)*

But now it seems that thereby I, Caiaphus, brought judgment down upon myself and on the nation. Will other men and nations live within the pent-up storehouse of the law and the past, seeking salvation as they build the tombs of prophets whom their fathers stoned, and find the kingdom passing from them?

SOLO VOICE:

"Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, - - - Sometimes it causes me to tremble, tremble, tremble,
Were you there when they nailed him to the tree?"

(During song, CAIAPHUS *goes slowly off, L.* PILATE *comes from R. to center of platform or chancel. He is imperious in manner, the free-born Roman, accustomed to obedience from others, with the blunt and decisive speech of a soldier.)*

Pilate:

I, Pontius Pilate, Roman soldier, and military governor of Judea, was then in Jerusalem under order of Caesar, to keep the peace —our Roman Peace—among these restless Hebrews as they surged into Jerusalem for their Passover feast.

(Pauses.) I was awakened by their cries, as they came dragging him, bound but not resisting, up to my palace gate. Chief priests, elders, and members of the council, accusing him vehemently, and demanding that he be put to death. "This man disturbs the peace! He forbids paying tribute to Caesar! He says that he is, himself, a king!"

(Imperiously) I, Pilate, questioned him, but when he did not answer in resentment, as did the Jews who ever hated their Roman lords, I marvelled greatly, and took him within my hall, to judge him there, and seek indeed if he were a king.

He spoke to me in riddles. Of a kingdom "not of this world," a "kingdom of the spirit." *(Pauses.)* "To this end," he said, "have I been born—that I should bear witness to the truth." *(Pause)* And I said bluntly to him, "What is truth?"

Then I went out to the accusing multitude. "I find no crime in him," I said. But they the more urgently cried out, "He stirs up all the people, even from Galilee to this place!" Then, since he was a Galilean, I thought to place the judgment of this man on Herod, tetrarch of Galilee. But Herod, though he questioned him and draped him in mockery of royal robe and crown, judged him not, but sent him back to me. *(Raises head, imperiously.)*

"Now, therefore," I said, seeking to release him but to satisfy his accusers, "I will scourge this man and release him unto you." But they cried out the more in tumult, "Away with him! Crucify him! We have a law, and by that law he ought to die, because he proclaimed himself the Son of God." *(Pauses.)*

Then I, Pilate, Roman governor, seeing the tumult arising, took water and washed my hands before them, that all might see I was innocent of the blood of this man, who stood before them in the purple robe and crown of thorns.

"Behold your king," I said. But they with cunning answer said, "We have no king but Caesar. If you release this man, you are not Caesar's friend."

(With finality) Then, therefore, I, upon my judgment seat, in the place called the Pavement, delivered him to death. And they took from him the purple robe, and put on him his own garments, and led him forth, to crucify him.

(Forcefully) Yet I, Pilate, beholding the man, but sensing the King, caused to be written above the crucifix, like banner against the heavens—written in Hebrew, in Latin, and in Greek, that all who poured forth from Jerusalem might read—THIS IS JESUS OF NAZARETH, KING OF THE JEWS. *(Pauses.)*

I, Pontius Pilate, sent this man to the cross through fear of Caesar and to appease the people I was set to rule; yet from that day forward naught but strife and hatred have befallen me. Will men in other ages, acting for expediency against their knowledge of the truth, lose all they hope to gain?

ACCOMPANIST: Plays through one verse of spiritual: "Were You There?"

SOLO VOICE: Sings final refrain: "Were you there when they nailed him to the tree?"

(During music, PILATE *goes slowly off, L.* SIMON OF CYRENE *comes from R. to center of platform or chancel. He is broad-shouldered, wiry, and of swarthy skin. He is eager to tell his story and his voice reveals his feeling of amazement and wonder.)*

SAINT PETER IN ADORATION, by GOYA (SPANISH 1746-1828)

Phillip's Memorial Gallery, Washington.

Simon of Cyrene

I was there, outside the city gates. I, Simon of Cyrene, coming toward the holy city from my far-off home in Libya. I was along the way, coming up from the country, seeking my sons, Rufus and Alexander, for word had come to me that they followed one Jesus of Nazareth, who would be king of the Jews.

(In awe.) Strange is the hand of Providence, that leads us on in ways we know not of. For there, blocking my path I saw that strange procession. Soldiers, officers of the priests, and the rabble. And, as I stepped aside to let them pass, I saw him, the pale, sad, weary one, burdened beneath the weight of that barbaric Roman cross.

(With amazement) And suddenly, upon my own strong shoulders, the heavy wooden beam was placed. *(Pauses.)* I, Simon of Cyrene, who had never seen him until that hour, I bore his cross! *(Pauses.)*

Upon how many patient, humble shoulders

(Continued on Page 27)

THEME FOR APRIL: *God's Gift of Life*

For the Leader

Easter month should be a joyous month. Something real will have been gained if the children can come to the close of April with a new appreciation of and wonder at life itself. Even in their small minds they may be able to feel the reality of the continuance of life. Jesus is their friend, and they have thought of him in this way many times. They may be able to grasp anew the feeling of his living presence, even as the disciples of old felt it, and went on joyously. If leaders can help the children to share their joy in some way with someone else, or some other group, they will feel even closer to Him.

Suggested Projects for the Month

1. Have some bulbs growing during the month, and take them to a sick child, or a shut-in older person on Easter Sunday.

2. Sing for someone who is shut-in and who likes music, the spring songs and Easter songs they may have learned.

3. Take a small print of Sallman's "Head of Christ" (framed if possible) to someone who needs this inspiration, and would appreciate it.

4. Make a scrap-book with all the signs of new life they can think of (flowers, birds, butterflies, trees, little animals, babies, etc.) finishing with pictures of Jesus and the resurrection morning. This might then be presented to some sick child who will enjoy it.

April 7

THEME: *A Father's Love* (The House We Live in)

WORSHIP CENTER: The open Bible, with flowers or something green at the side or a picture of a small boy in his bedroom, as might fit the story. If it seems good, the dish of bulbs to grow during the month might be in an inconspicuous place at the back.

JOYOUS MUSIC: "The Norfolk Chimes"[1]

CALL TO WORSHIP: Singing of "The Norfolk Chimes,"[1] followed by the quiet playing of "Lord of the Sunlight,"[2] with the children then singing it quietly. If there is an open Bible on the worship center the Leader might then read from it in a quiet but glad voice: "The earth is full of the loving-kindness of the Lord." (Psalm 33:5)

LEADER:

If we keep our eyes and ears and hearts wide-awake we can see the loving kindness of the Lord, our Father God, all around us. We can think of him and talk with him, too, whenever we wish. We can love him with all our hearts. Someone has said it this way: "If with all your hearts ye truly seek me, ye shall ever surely find me; thus saith our God."[1] (The Leader might sing this softly for the children, instead of saying it, and then let them sing it with her.)

QUIET PRAYER: (Leader, after a moment of silence.) "It's a lovely day, God. We like having different kinds of weather. We like having a brand-new month, with new flowers and birds. Thank you for loving us so much all the time."

STORY:

ONLY A SUIT

This morning I have a story to tell you about a boy named Billy. Billy was eight. He liked to play; he liked to read; he liked to run; he liked to eat. He loved his father and mother, and the friends who helped him. He liked his teacher. Every morning he stopped to talk with the policeman at the corner. They were really good pals.

Billy had a suit of clothes that he liked very much. He was used to wearing it, and it was easy to get into. He liked the color of it, too. It was blue. After school started in the fall he wore the suit for a number of days. One knee of the trousers was very worn; it almost had a hole in it. Billy had grown taller, and the trousers were really too short, and were getting tight. The coat looked as though it had been worn a long, long time. But every day, before anybody could say anything, Billy jumped into that same suit. At night he hung it over the chair near his bed.

One night Billy put his suit on the chair, and climbed into bed. He said good night to his father and mother, and talked for a few minutes to God about the things that had happened during the day. He slept soundly all night long, for he knew his father was not far away, even though he could not see him. After a nice sleep he woke up, but the old suit of clothes was gone.

At first Billy could not believe it, and he cried, and acted just like a little baby who cannot understand things. Then his father took his hand, and dried his tears, and showed him a brand-new suit of clothes. And he said, "Billy, you are *you*, always. You are not just a suit of clothes. Your suit of clothes is like a house. We change houses, but we go right on being ourselves. Sometimes we outgrow an old suit of clothes, but that is fine, for when we are ready we have a new suit. Now jump into this one, and let's see what you look like." And Billy's father showed him the brand-new suit on the chair. Billy had hardly looked at it before, he was so busy feeling sorry for himself.

That day when Billy went to school some of the people almost did not know him, he looked so neat and fine. He almost did not know himself. He felt all new inside. He felt more kind, and more happy. Once when he was out on the playground he stopped just a minute to think about it. Nobody heard him, but he said inside himself, "I'm glad I am just me, always." And once he stopped when he was eating his lunch, and thought to himself, "Gee, but I have a good father. He loves me all the time, and helps me to know what to do about things. I didn't see him take that old suit away, but he knew when I needed a new one." And something was big and warm down inside Billy, like a ball of sunshine. It warmed him up, and it made his eyes shine, and it seemed as though the whole world was really full of loving and kindness, though Billy did not exactly understand why. But he did know he was Billy, and changing his house, or his suit of clothes, or the looks of his body would not change the fact that he was Billy, and that his father loved him.

SONG: *(Leader)* "There is a song about God's care that goes like this: (Sing) "He Cares for Me"[2]

OFFERING: (Use the Doxology)

SONG: "God Is with Us"[2] (The Leader might suggest that we will sing the closing prayer this morning. She might sing the verse softly, letting the children fill in the words with her if they think of them as she sings. The chorus might be played, showing the echo part, and asking the children what they think the chorus is saying. They might sing it all softly, once more, with eyes closed.)

BENEDICTION: "May we remember God our loving father every day, at home, at school and at play. May we remember to love others as he loves us. Amen."

April 14

THEME: *Not Dead—Alive*

WORSHIP CENTER: The Bible, and a vase of branches with new leaves, if they are out yet. If not, a picture of trees in springtime might be used. Pussy willows might be possible.

CALL TO WORSHIP: (quiet music) "God of the Sunlight"[2]

Leader: Come softly, but with joyous hearts, and we shall think of the loving kindness of God our Father. Will you say it with me, "The earth is full of the loving kindness of the Lord." (Sing without comment) "Praise Him, Praise Him,"[2] first verse.

CONVERSATION: This should be short, but should bring out evidences of new life which the children have seen. God's quietness in helping things to grow might be brought out, and the possibility of our helping him in helping plants to grow, and little new animals to live.

STORY:

SANDRA AND GLORIA SEE GOD'S WONDERFUL WORLD

Gloria and Sandra were talking together as they went to school. The sun was shining and the sky was blue. They didn't hurry because the air smelled so good, and it was so much fun to see all the new green things.

Once Gloria stopped suddenly, very still, and Sandra looked at her, then at the tiny yellow dandelion that was poking its head up in the early spring sunshine. "Oh, isn't it a dear!" Sandra said. And then she said, "I know what you are thinking, too, Gloria. It's what Miss Burt told us to think, isn't it, about God's wonderful world?"

Gloria nodded her head. No one but you and I would have guessed what the two little girls were thinking as they looked at Mr. Dandelion once more. Sandra brushed her finger over his face, and if you had been there you would have heard her whisper something to herself.

They skipped away down the walk, and Gloria said, "I'd rather be alive."

But Sandra said, "Why the dandelion is alive, only it slept in its bed in the ground all winter. Of course it keeps its feet in the

Primary Department

*By Thelma E. Church**

*Director of Religious Education, First Presbyterian Church, Niles, Michigan.

[1] *As Children Worship*, by Jeanette E. Perkins. Vol. I. Pilgrim Press. 1936.

[2] *Primary Music and Worship*, Presbyterian Board of Christian Education. 1930.

ground all the time, and can't run and play, but I think it's happy that way. If I were going to be a flower I'd *love* being a dandelion." (Gloria said she'd rather be a violet.)

When they had almost reached their school both little girls stopped still as though somebody had stopped them. And they both said, "Oh!" at the same time. Then Sandra said, "Our old dead tree!" And Gloria said, "It isn't dead at all; it's alive." And Sandra said, "It just *looked* dead. It was really sleeping, and now look at all the brand-new leaves, just like a new suit of clothes." And then a squirrel came. Gloria and Sandra played tag for a minute round and round the big tree, then they heard the bell and ran as fast as they could, so not to be late to school.

One of the other little girls heard Gloria say to Sandra as they went in through the big door, "Did you remember to think it, Sandra, when we saw our tree that was alive?" And Sandra said, "Yes, did you?" Gloria nodded. "When?" "Just before the squirrel ran down the trunk. Is that when *you* did?" And Sandra nodded "Yes" with her head, because the teacher was asking them to be quiet.

What do *you* think it was they thought to themselves?

PRAYER: "Our father, thank you for flowers and trees that seem dead, but are only sleeping. Thank you for your gift of life." In Jesus' name, Amen."

OFFERING: (Use the Doxology)

SONG: "God Is with Us"[2]

BENEDICTION: "May God our father bless us as we enjoy the sunshine and rain, the flowers, the trees with their new leaves, and all the loving kindness in his wonderful world. Amen."

QUIET MUSIC: (as they leave) "Lord of the Sunlight"[2]

(Note: At the close of the story it might be suggested that when Jesus was a boy he must have loved God's outdoor gifts very much, for when he was a man he talked about them often. It might also be mentioned that on this special day, which we call Palm Sunday, many children and older people who were friends of Jesus went with him along the road, picking spring flowers to give to him, and waving branches of trees to show their joy. It might also be explained that in some churches, even to this day, bits of palm branches are given to people on Palm Sunday to help them to remember Jesus. "We think of him today as we talk of the springtime which he loved, for we know he loved it and God our Father, too.")

April 21 (Easter)

THEME: *Jesus Lives*

WORSHIP CENTER: It should be made as beautiful as possible, with the bulbs that have blossomed, and perhaps with other flowers. There might be at the back a lovely picture of Jesus, or of the friends by the empty tomb. All the beauty and joy possible in this service will not be too much.

CALL TO WORSHIP: "Lord of the Sunlight"[2] played joyously, with a quicker than usual time. Follow this with "Praise Him, Praise Him"[2] and "He Cares for Me." End medley with "This Is My Father's World."[2] "All Things Bright and Beautiful"[2] might be added if the children have already learned it. If not, the leader might read the words after the other songs are sung, having the children sing the chorus with her.

CONVERSATION:

Follow the theme of "All Things Bright and Beautiful," perhaps ending the conversation with the wonder of the brown bulbs which have come out of their old "suits," out of the brown place where they were sleeping, to blossom into lovely flowers. The quietness of the whole process, the wonder of it, and the thought of continuing life should be emphasized. "In the beginning God (created the heavens and the earth)."

THE EASTER STORY

This is one of the happiest times in the whole year. It is springtime, and flowertime. It is sunshine-time and shower-time. It is another of God's loving kindness times. It is one of the very happy times in the life of our friend Jesus.

People always have hard times and easy times. They have sad times and glad times. *All* people have these. When we remember God's loving kindness, and that he knows all about the things we have to do that aren't easy, it helps us to do them, and to make them into glad times.

Just like us, Jesus had sad times and glad times. His friends and his family did, too. Jesus loved God with his whole heart, and he listened for the things he thought God wanted him to do, then he did them.

After some hard days with some people who were not friendly, Jesus died. He told his friends beforehand that he would live again, and would always be a friend, but they forgot to think about it and believe it, so they were sad.

A loving man named Joseph laid Jesus' body in a nice place, like a little room, in a beautiful garden. God was with Jesus and the friends all the time, as he is with us, and he understood their sorrow.

On the third day afterward some of Jesus' friends came to the little room, called a tomb, or sepulcher, early in the spring morning, to bring sweet spices, and maybe flowers. When they got there they found Jesus' body gone. At first they were sad, then they were very glad, for they remembered what he had said. They ran to tell the others, and it was the happiest day of their whole lives. After that Jesus was with some of them, and talked with them before he went away. This time they were not sad; they were joyful that Jesus was alive, and was their friend. They were happy, as we are, that when we die it is just like changing a suit of clothes. Like Billy in the story, we are always ourselves, and God loves us.

BIBLE READING: The Easter Story (Mark 28:1-8) (If one of the older children is a very good reader, or has been helped beforehand, that child might read the story.)

SONG: "Lord of the Sunlight" (Use the words, "Fairest Lord Jesus.") The words they are familiar with might be used first, then the Leader might suggest that there are other words, and use either the first or third verse of "Fairest Lord Jesus."

CONVERSATION ABOUT PROJECT (if it is something to be done later in the day.)

OFFERING: "You have given us life, our father God; you have given us our friend and your son Jesus, who rose from the dead. We give now for your work our money, and we give you again the love in our hearts." (Sing the Doxology)

QUIET PRAYER:

Let us talk to God in our hearts about the things we are happy about on this glad Easter day. Those of you who would like to, may talk with him out loud.

Thank you, God, for Jesus; for his life and for his loving us. Thank you for everything that lives, and that we live too, always.

May God our Father bless us, and keep us in remembrance of him. For Jesus' sake, Amen.

POSTLUDE: "Fairest Lord Jesus"

April 28

THEME: *We Are Alive*

WORSHIP CENTER: Suggestion: A picture of Jesus with children. Tom Curr's "Follow Me" might well be used again. There is action in it, and the face has the lovely and loving expression of a man of imagination and humor, who loved children, all children, as persons, and who is strong in body and spirit.

QUIET MUSIC: "The Norfolk Chimes,"[1] followed by "If with All Your Hearts"[1]

LEADER: Let us think of our father God this morning as we begin our worship of him together. Let us sing, "If with All Your Hearts." (Follow this with Genesis 1:1, and Psalm 33:5.)

CONVERSATION:

Talk about the loving kindness of God. The children might speak of anything they have seen or heard during the week which makes them think of God's loving and kindness. The Leader might remind them again how wonderful it is to have a wise God who has made it possible for plants and animals and children and grown people to be alive. If it is possible, have a cocoon and talk about the caterpillar that is inside the little room, that will sleep awhile, then come out, still alive, and with a beautiful new suit.

Even though thought transfer is hard for children of primary age, almost unconsciously (perhaps subconsciously) they will feel the connection with the themes of the previous Sundays. Lead them in their thinking back to Jesus, and the joy of his continuing to be alive. From this the thinking might be led to the result in the minds and hearts of his friends. When we are alive we want to do things. Jesus was their best friend; he is ours. They were so happy that their friend Jesus was alive, and thought of them and understood them, even when he was away and they could not see him, that they tried to do the things he had taught them, about being loving and kind.

This thought can be transferred to the children themselves. They may be brought to the thought of life's involving responsibility, even in boys and girls, and the thought that Jesus' only plan for carrying on his work, when he couldn't be right in each place, was and is through the boys and girls and men and women who carry it on for him.

This should be developed in specific ways which will fit the particular group using the service. It will be helpful if the joy of Easter, and the feeling of continuing life can be brought into a desire to "carry on," for Jesus' sake.

At some point during the conversation any children who have had a special part in an Easter project might report on this to the other children.

SONG: "Fairest Lord Jesus"

OFFERING: (Use the Doxology)

QUIET TIME:

Shall we close our eyes, and be very quiet for just a moment? Let us think of the very loveliest gift God has given to us. Let us thank him. (Give them a moment)

"Father, we will quiet be, while we listen now to thee" (spoken by Leader. All sing the rest of this song softly.)

POSTLUDE: "Fairest Lord Jesus"

Junior Department

*By Doris Clore Demaree**

THEME FOR APRIL: *Fairest Lord Jesus*

For the Leader

Easter is April 21st this year. We have kept this in mind as we planned the worship suggestions around the theme of "Fairest Lord Jesus." Many churches will be bringing to a climax some special emphasis of the season. The Junior Department leader will want to keep this in mind and adapt these suggestions wherever needed to fit into the local church program and emphases.

For the worship center this month you may use one loved picture of Jesus throughout the month or, if preferred, a different picture may be used each Sunday. Suitable pictures include "Jesus and the Children" by Elsie Anna Wood, "Christ's Entry into Jerusalem" by Plockhurst, "Head of Christ" by Sallman, and "Follow Me" by Tom Curr.

Flowers will add to the beauty of the setting and should be available in most localities. They are especially appropriate for Easter Sunday. These need not be elaborate, expensive bouquets. In fact, simple arrangements will be more effective in development of an atmosphere of worship. Some groups will want to use a cross upon the table on Easter Sunday to "help us remember Jesus."

Be sure that all who are to have special parts in each service are well prepared. All hymns and instrumental music are from *Hymns for Junior Worship* but are also found in many other hymn books.

April 7

THEME: *Jesus, Teacher and Healer*

PREPARATION FOR WORSHIP: Soft music of "Fairest Lord Jesus"

CALL TO WORSHIP:

Blessed is the Lord God!
Sing praises unto him.
In holy worship sing unto him!

HYMN OF PRAISE: "Morning Hymn" or "Holy, Holy, Holy! Lord God Almighty"

PRAYER:

Our loving Father, God,
We thank you for this day
With all the happiness it brings.
We thank you for Jesus
And the stories he told.
We thank you for this church
And for our friends who worship here.
Amen.

OFFERING SERVICE:

Call to Offering: Psalm 96:8

The Offering: Play offering hymn softly as money is gathered.

Offertory Hymn: "Our Gifts We Share" (Second stanza only)

LEADER:

"I Like to Think of Jesus" is the name of a poem. Can you think of reasons why you like to think of Jesus? (Let the boys and girls make suggestions at this time or proceed as suggested below.)

Yes, some of us like to think of Jesus because of the stories he told. We like them so much. And some of us like to think of him because of the kind, loving things he did for people who needed help wherever he went. Knowing Jesus was that kind of a man makes us want to know him better. Others like to think of Jesus because he was so brave for the right. It makes us want to be like him. Sometimes when people think of Jesus they write lovely poems about him. Some of these poems are set to music for us to sing. One we like so much is "Fairest Lord Jesus." Notice the second and third stanzas. They speak of the beauty of things we see and they are beautiful indeed. But the song continues to say that, beautiful as these things are, Jesus is fairer and purer and brighter than any of these.

Now look at the first stanza. It says that we shall always love and honor Jesus. When we sing those words we are making a promise. Let us sing this hymn as we have read it, leaving the first stanza for the last.

HYMN: "Fairest Lord Jesus"

STORY:

JESUS, THE TEACHER AND HEALER

As Jesus went about Galilee he preached in the synagogues. He healed the sick. Throughout all the land people were talking about him. Great crowds gathered to hear him speak. Great crowds gathered to bring to him those who were sick that he might heal them.

One day as he saw the crowds coming he slipped away into the hills. Higher and higher he climbed among the rocks and trees. Birds flew about him. Flowers bloomed at his feet. Soft winds fanned his cheek. When he had reached the place he was seeking he sat down upon a great rock to rest. As he sat there his disciples came to him. One by one they gathered around him on the cool grass until there were multitudes of them there. As they sat about him Jesus began to speak. "Blessed are the poor in spirit," he said, "for theirs is the kingdom of heaven . . . Blessed are the merciful: for they shall obtain mercy . . . Blessed are the peacemakers: for they shall be called sons of God."

On and on Jesus talked to them while they listened carefully. "Give to him that asketh of thee . . . Love your enemies . . . All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them . . ."

At last Jesus had finished. In the silence they looked at one another in astonishment. Never before had they heard such wonderful words, never before had anyone talked so much as if he knew of what he said. Never before was there such a teacher as Jesus.

Then Jesus arose from the rock where he had been sitting and started down the pathway on the hillside and all the multitudes arose and followed after him. As they followed Jesus they saw coming toward him a sick man, a leper. Straight to Jesus he went and knelt to worship him. All the people were afraid of the sick man. They were afraid they might become sick, too. But Jesus wasn't afraid. He looked at the sores on the sick man's hands and feet. He listened to him as he said, "If you will, you can make me well."

As the multitudes watched from afar Jesus reached out his hand to the sick man's shoulder and said, in the kindest voice the man had ever heard, "Be thou made well," and the man was well.

HYMN: "Fairest Lord Jesus" (First stanza only. Sing softly and reverently.)

PRAYER:

O God, our Father and Jesus' Father,
We thank thee for Jesus.
Help us to grow more like him every day.
We can't all grow to be great teachers
Or great doctors
But we can do unto others
As we would have them do unto us.
Help us to be like that. Amen.

April 14

THEME: *Jesus, the King*

PREPARATION FOR WORSHIP: Soft music as first Sunday

CALL TO WORSHIP: As for first Sunday

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee"

PRAYER: Use the one suggested for first Sunday or a similar one.

OFFERING SERVICE: As for first Sunday

FROM THE BIBLE: Matthew 5:3-9; 7:12 (By junior who reads well.)

HYMN: "Fairest Lord Jesus"

STORY:

A SONG FOR A KING

Two men approached the market place in Jerusalem. "Peace be unto you, Simeon," said the first.

"And peace be unto you, Joel," was the answer. "Have you heard the news? Can it be true?"

"That I do not know, Simeon. It is true that the holy writings have long foretold such a one. But I do not know, I do not know."

"May God be praised if it is true," rejoined Joel as they parted.

All over Palestine men were talking of the wonderful thing which they hoped was coming to pass. At the village wells over the country, at Bethany and Bethlehem, and even in Nazareth, women came to draw water and remained to talk excitedly. "Have you heard any more news?" "Can it be true?" And the answers came: "I do not know. Wonderful things he has done already. If it is true we need no longer fear the oppressors."

Even the children could talk of little else as they helped to prepare for the long journey to Jerusalem for the Passover Feast. "Perhaps it will happen while we are there," they thought.

For days the hot, rough roads leading to Jerusalem were dusty with the tramp of many feet. All who possibly could leave home were marching toward the Temple for worship during this holy week. Always on their lips were words of wonder and expectation. Jesus had been their Friend and Teacher and Healer for so long. Surely the time was drawing near when he would announce himself King. As they came near to the Mount of Olives young men and boys came running back crying to the weary travelers, "It is true! It is true! Jesus is going to be our King! Even now he has sent unto Bethphage for a colt upon which to ride. Make haste that you join him."

Men and women and boys and girls forgot that they had been trudging the rough hill road for so many days. Swiftly they moved up the hill. From a side road was coming a colorful procession. A dozen tall and stalwart men were marching proudly. In their midst, stepping carefully along as if it knew what a precious burden it bore, was a young colt. On it was Jesus! Surely a king never yet had looked so grand nor so kindly. The travelers took their places behind the little band.

But word traveled swiftly that day. Out from Jerusalem came a singing throng to welcome their King. They waved palm branches high above their heads. Their hearts were full of love and praise and joy for Jesus, their King. As they marched they gaily sang this happy song:

"Hosanna:
Blessed is the King of Israel
that cometh in the name of the Lord."

The hills of Bethphage echoed with the

* State Chairman Children's Work (Disciples). Writer. Children's Worker in rural church. Franklin, Indiana.

song. Through the gates of Jerusalem came the procession and the glad hosannas resounded to the very door of the Temple. Jesus dismounted and went inside to pray. The crowd slowly parted, hearts filled with peace. As each went his own way he hummed to himself the beautiful song:

"Hosanna:
Blessed is the King of Israel
that cometh in the name of the Lord."

They had indeed paid homage to their King.

D. C. D.[1]

LEADER:

Today is Palm Sunday, the day we celebrate in honor of that Sunday so long ago when the boys and girls sang hosannas to Jesus as he rode into Jerusalem as a king. We know today that Jesus didn't plan to be their earthly king but instead to be the king of their hearts, a king of peace and love and good will. Today we honor him as that kind of a king. Hundreds of years after the children sang hosannas, Theodulph of Orleans wrote a new praise song about Jesus. Let us sing it now as we praise him.

HYMN: "All Glory, Laud, and Honor"

PRAYER:

O God of love,
Teach us to love as Jesus loved.
Teach us to be kind as he was kind.
Teach us to be friendly as he was friendly.
May the love in our hearts,
The kindliness and friendliness
Of all that we do for others
Bring honor and glory to Jesus,
King of our hearts. Amen.

April 21 (Easter)

THEME: *He Is Risen*

PREPARATION FOR WORSHIP: As for first Sunday.

CALL TO WORSHIP:

Glory to God in the highest,
Glory and praises we sing.
To God, the Father of Jesus,
Our tributes of worship we bring.
Glory to God, the Father!
Glory to Jesus, his Son!
Come thou and honor them always,
Praise them now everyone!

HYMN OF PRAISE: "All Glory, Laud, and Honor"

OFFERING SERVICE: As for first Sunday.

FROM THE BIBLE: Matthew 28:1-7, 16-20

HYMN: "Christ the Lord Is Risen Today" or "Jesus Christ Is Risen Today"

STORY:

"LO, I AM WITH YOU ALWAYS"

All that sabbath day Jesus' friends were sad. Less than a week before they had been the happiest people in the world. Jesus had been so kind and loving. They had thought surely the time was near when he would proclaim himself King. He had ridden into the city as a king and they had thrown cloaks in his path, waved palm branches and sung hosannas to him. Then just when Jesus' friends were happiest the soldiers had come. They had placed him in jail and without a trial he was put to death. Now his friends knew not what to do or think.

Then the sabbath was past and it was the first day of another week. Salome, and Mary Magdalene, and Mary the Mother of James had gone to the garden with spices. It was early when they had started. The birds were beginning to twitter in the branches overhead. Faint streaks of gold were climbing the eastern sky. As the women came nearer the garden the sunbeams ran across the grass, dewdrops sparkled and quivered on the lily petals, the bird songs grew sweeter and then the sun burst forth in all its brilliant loveliness. For the moment they almost forgot their sadness. Mary Magdalene began to sing softly, "Hosanna! Blessed is the King of Israel . . ."

Then once again they thought of where they were going and why. Salome was speaking, "Who will roll away the stone? It is so large and heavy. I doubt if the three of us can move it."

"Perhaps the soldiers will help us," suggested Mary, the mother of James.

"We should have brought Peter and John with us," said Mary Magdalene. "But they were so sad I doubt if they would have come near."

Now the garden seemed strangely silent. Scarcely a bird was heard. There was no sound of the steady march of soldier's feet or the clang of swords. What could have happened? The women started to run towards the tomb and then they saw—the stone was rolled away! Jesus was gone! A figure in dazzling garments said, "Don't be surprised. You came to see Jesus. But Jesus is gone. He is risen. Go tell his disciples. He is gone into Galilee. There you will find him."

Quickly the news traveled. Jesus was alive! From time to time he talked with his friends. He talked with the disciples. How happy they were. Then one day Jesus said, "You are my friends. Go into all the world. Tell everyone about me. Teach everyone to do the things I have commanded you. And lo, I am with you always!"

Again Jesus left them. But his friends were no longer sad. Had not Jesus said he would be with them always? He would keep his promise. D. C. D.[1]

HYMN: "He Is Risen" (May be read as poem if preferred.)

PRAYER:

O God of love,
We thank thee for Jesus.
We are glad that we can have him for our friend.
May we be good friends to him,
Remembering that as we love
And do kind things for others
That it is the same as doing them for Jesus.
Help us to find ways to tell others of Jesus
So they can be friends, too. Amen.

April 28

THEME: *Jesus, Our Lord and Saviour*

PREPARATION FOR WORSHIP: As for first Sunday

CALL TO WORSHIP: As for third Sunday

PRAYER: As for first Sunday

OFFERING SERVICE: As for first Sunday

HYMN: "Tell Me the Stories of Jesus"

LEADER: Today we shall think of Jesus. Through hymns and Bible verses we shall remind ourselves of him.

FROM THE BIBLE: Luke 2:41-49, 52

HYMN: "O Master Workman of the Race"

FROM THE BIBLE: Matthew 19:13-14

HYMN: "Thy Works of Love" (Stanzas one and two only)

FROM THE BIBLE: Matthew 4:18-22

HYMN: "Following the Christ"

FROM THE BIBLE: Matthew 21:8-9

HYMN: "All Glory, Laud, and Honor"

FROM THE BIBLE: Mark 16:5-6

HYMN: "Christ the Lord Is Risen Today"

FROM THE BIBLE: John 15:17, 14

HYMN: "Lord, I Want to be a Christian"

GUIDED MEDITATION:

Think of Jesus as a boy—how he grew. (Silence) Think of Jesus, the man, who went about doing good. (Silence) Think of some things you can do to be like Jesus. (Silence) Ask God to help you do these things you have chosen.

PRAYER:

O God, hear the prayers of our hearts.
Keep us ever strong for the right.
We would be good followers of Jesus,
In whose name we pray. Amen.

[1] From the *Baptist Leader*. Used by permission.

Intermediate Department

*By Charlotte C. Jones**

THEME FOR APRIL: *God with Us*

For the Leader

In arranging this month's worship centers, the red background hanging (for love) may be kept from last week; add a couple of crossed palm branches for the second Sunday; for Easter, place a cross in the center against a white hanging, with lilies and candles at either side; while a gold-colored background, for sunshine, would be appropriate for the final week.

For preludes, the opening hymn may be used, to set the theme musically, with selections from Handel's *Messiah*, as "He Shall Feed His Flock," "Come Unto Me," etc., for the thought of Jesus' friendship.

April 7

THEME: *God is Love* (Passion Sunday)

CALL TO WORSHIP: O come, let us worship the Lord our God, and let us exalt his name together; for the Lord is gracious, and his lovingkindness filleth all the earth.

HYMN: "Love Divine, All Love Excelling"

SCRIPTURE: "Lo, the winter is past," etc. (Song of Solomon 2:11-13c)

DUET: "The Spring Again is Here"

STORY:

As the days lengthen and the darkness and cold of winter give place to the brightness and warmth of the springtime, we are reminded more than ever of God's love and care as seen all about us in the world of nature. Wise men of all ages have thought about this, poets have sung about it, and even the hearts of all, whether understanding or unthinking, have rejoiced in this evidence of God's love. Our Scripture passage was written by some one who appreciated the return of the spring, with its flowers and birds. Our special hymn also carries out this same thought, closing with the prayer, "Lord, touch our careless eyes; new life, new ardors bring, that we may read thy mysteries, the wonder of thy spring!"

(Tell the story, "Red Snow," as written in *Parables from Nature*, by Margaret Gatty, or from the following digest.)

RED SNOW

Siegfried, lying on flowery slope, looked above tall firs, to glistening peak of Mont Blanc. It was like a white giant and he called up to it very often until it seemed like a companion. One thing troubled him; it looked bare and cold without the flowers and trees which covered the rest of the earth.

*Worker with intermediates, wife of pastor of Central Church, Worcester, Massachusetts. Contributing Editor, *Children's Religion*, Pilgrim Press.

Will You Be Ready for Intermediates

When Vacation Time Comes?

Vacation schools if properly planned with interesting workbooks and well-trained teachers will do much to keep boys and girls occupied with Christian pursuits when regular school activities make no demands upon them.

OUR LIVING BOOK

by Faye D. Flynt

A course to excite Intermediates' interest in God's Word . . . pictures, stories and diagrams telling the history of our Bible . . . Scripture readings to study.

Teacher's Book, $1.25 . . . Pupils' workbooks, 25 cents each.

At Your Book Store or

THE BETHANY PRESS—St. Louis 3, Mo.

His mother discouraged him from trying to climb by saying he would not like its snow, that it was much nicer below with the flowers.

One day Siegfried noticed a rose-colored patch on a high slope, and called out, "There are roses on the mountain!" His mother said it must be the light because nothing could grow up there. The farm boy told him about "red snow" falling, but said only the white stayed. A stranger passing through the valley had a different story, because he had been up there. He showed Siegfried a red, jelly-like mass, and said it was the red snow plant which grew on the mountain instead of flowers, making it beautiful.

Under the revealing eye of a microscope the plant looked like little red balls, or jewels. The scientist explained that each was a tiny plant which divided and spread so fast that it covered vast areas of snow, turning it crimson. Siegfried's mother asked how it could grow on snow with nothing to feed on. The scientist explained, "We see nothing, but really there is a great deal in snow even,—germs of life, salts and chemical properties, needing only sun and moisture to make the red snow plants spring up by the millions. This is part of the wonderful work of God; even when we cannot see all, we still feel certain that God is at work, in what seems to be the most desolate spots of the world."

(Compare this note in *The New York Times Magazine,* January 6, 1946, p. 29: "Not all snow is white; red, blue, black and even green snow has also been known to fall. The colors in these rare snowfalls are due to a tiny fungus, or plant growth, in the air.")

OFFERING: (For some special Easter project, as flowers for shut-ins, or games for convalescent veterans.)

PRAYER: (On the thought of God's love everywhere)

HYMN: "Lord of All Being, Throned Afar"

BENEDICTION: And now may the God of love, the father of our Lord and saviour, Jesus Christ, be with us all. Amen.

April 14

THEME: *Homage to Jesus* (Palm Sunday)

CALL TO WORSHIP: "Hosanna! Blessed is he that cometh in the name of the Lord, and blessed is his kingdom that cometh! Hosanna in the highest!"

So sang the multitude, as they welcomed Jesus riding into Jerusalem, on that first Palm Sunday in the long ago. Let us also sing gladly today our praises to our Lord and King.

HYMN: "All Glory, Laud and Honor"

READING: "Thy Palm Trees Fed with Dew and Sun" (Have grades 7, 8, and 9 take turns reading, while a special chorus, or all, may sing the refrain after each.)

PRAYER: Our Father, on this Palm Sunday, may we sing praises to Jesus, not only with our lips but in our hearts, as we pledge anew our loyalty and devotion. Amen

STORY:

THE FIRST PALM SUNDAY

(Tell the Bible story in your own words, or let several take part, each giving a portion, while after the different episodes may be played softly the refrain of the hymn, "Thy Palm Trees.")

1. "It is almost time for the Passover feast," said Jesus to his twelve friends one day, "and we must prepare to go up to Jerusalem to keep it."

"What, Master," they exclaimed, "do you not know how dangerous it will be for you at Jerusalem? The Pharisees are only waiting for their chance to catch you in their trap before condemning you before the Roman court and having you put to death."

But Jesus only smiled sadly, and said, "They can do me no harm unless it is the Father's will, and if it is the Father's will that I should lay down my life for this cause, then I am ready to go."

"But you are still needed here, Master," they pleaded. "Do not go yet until the work is completed."

"I can trust you to carry it on," replied Jesus, "if anything should happen to me. That is why I have been teaching you these many months."

"We are indeed ready and willing to work," was the reply, "but we want you with us, and cannot bear to think of anything happening to you!"

2. Some days later, however, when they had passed the last bend in the road, before reaching Jerusalem, the sun was shining so brightly and the white and golden Temple gleamed in the distance so beautifully that nobody thought of danger. Jesus himself was thinking of that other visit he had made, more than twenty years before, when with his mother and father he had come for the first time to the city of his people and had gazed in delight upon the same scene which now held them spellbound. It was just such a fine spring morning as this one.

But now he sighed, as he thought of what this last visit would mean; for he knew full well how bitterly the leaders of his people hated him, and how they were doing their utmost to plot against his very life. But he was not afraid, even if he was filled with sorrow at the thought of their misunderstanding and cruelty.

3. (Tell story of errand to get ass and colt.—Matthew 21:1-7.)

4. (Tell story of triumphal entry.—Matthew 21:8-11.)

Thus they went into the city, leading Jesus in triumph, for they believed at last he had come to be their king and to free them from the Roman rule. But although Jesus was gladdened by their songs, he could not deceive himself that this brief hour of seeming glory meant that he would be their favorite for long. Full well he knew that they would forsake him when he failed to overthrow the Romans, as they expected, and then his enemies would have their way.

Yes, perhaps even these very same people, who were now so glad to welcome him, would join with his enemies when they saw he was not the warlike king they wanted. And then, rather than sing his praises, they would instead raise their voices with those crying out for his death. For Jesus knew what was in the heart of man, that it was not wicked always, but that it lacked courage, and where one led, the others would be sure to follow—even as a flock of sheep run together, although they do not know where they are going, nor why.

CLOSING: (Close as usual, with offering, prayer, and benediction, using as a final hymn, "Ride On, Ride On in Majesty.")

April 21 (Easter)

THEME: *New Life*

CALL TO WORSHIP: Hallelujah! Christ is risen! He is risen indeed! Hallelujah!

(Explain that the people of Russia, or those belonging to the Greek church, use such a salutation early on Easter morning, thus starting the day which for them is perhaps the most joyous of the whole year. Then sing this very old hymn of the Greek church, noting how full of joy the words are.)

HYMN: "The Day of Resurrection"

POETRY: "The Living Christ" (Read two poems on this theme: "He Still Lives," and "Nature's Victorious Life," p. 324, *The New Hymnal for American Youth.)*

HYMN: "Christ the Lord is Risen Today" (Use stanzas 1, 3, 4, by grades 7, 8, and 9 respectively; all singing the "Alleluias.")

STORY: Use with Burnand's picture of Peter and John hurrying to the tomb.

EASTER DAWN

It was night. Along the lonely road leading from Jerusalem to Galilee there stumbled through the starlit gloom the thick-set figure of a man. At first sight he seemed very old and feeble, but with a closer look it became evident that he stooped not so much from age as from grief, and that his stumbling gait was due to the temporary blindness of tears rather than actual dimness of vision. There could be no doubt about it; the man was weeping bitterly. And from time to time between his sobs, came the half-choked words, "Oh, that I could go back and live it over! How gladly would I have died for him!"

A sharp bend in the road brought the woeful traveler almost face to face with another man, and he heard his name uttered in quick surprise.

"Peter, Peter, is it really thou? All this night I have sought thee!"

"Alas! John, why shouldst thou seek me? Too well thou knowest why I welcome the black shelter of night. If only it might hide somewhat my still blacker heart!"

"Nay, Peter, do not speak so. Have not we all proved faithless? Did not I myself hesitate too long in speaking out?"

"Would that I had! But no such error mine. Rather did I speak, opening my foul lips only to utter the traitorous words! Oh, how my very soul shudders at the thought! And his look! Had it but blazed with wrath, instead of that patient reproachfulness, piercing my very soul so steadily from the very depths of his own wounded spirit. Dost think it will ever cease to haunt me, John?"

Then again the anguish fell upon him and, like a bewildered child, he yielded to the strength of his younger companion who turned his faltering steps back in the direction of the city.

It was early dawn when once more they came within sight of the massive walls. But so weary were they and so absorbed in their own sorrow that they failed to notice the rapid approach of a young woman, hurrying across the uneven hillside that sloped down to the road, until her breathless words reached their ears.

"Oh, come, come quickly," she gasped, as a strange joy lit up her wan face in the dim haze, "for he is risen!"

Peter and John stopped abruptly, each with a half-stifled exclamation of alarm, as they recognized the woman.

"What meanest thou, Mary? Speak!"

"It was but just now. I saw it for myself,—the empty—"

But they waited for no more. Peter had already started in the direction of the place where he knew the garden tomb lay, his eyes, blurred with long fatigue and weeping, straining vaguely to peer through the vanishing gloom. And John, following, soon caught up and ran on ahead, his hands clasped tensely before him with a prayerful hope that was half fear. On and on they sped, as the first feeble glow of day gradually broke over the scene, and one by one the familiar objects on the olive slope came more clearly into view.

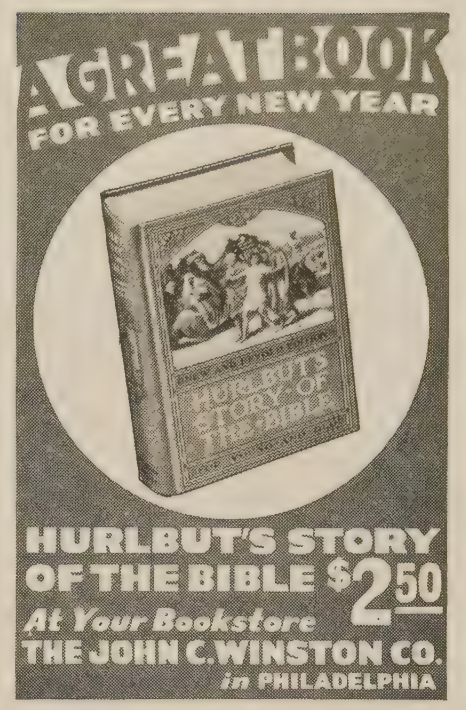
Then at last it appeared—the little rock-hewn cave in the outer garden of Joseph, the Arimathean. John could make it out quite plainly now with his keen young sight, but Peter was still staring hard with fixed, questioning gaze, his clumsy, nervous fingers fumbling aimlessly in the old troubled gesture of doubt. Now they had reached the spot and, half in terror, half in awe, John stopped beside the crudely rounded stone which was to have served as a sealed door, but which no longer blocked the entrance. Then stooping down, with anxious brow and parted lips, he stared intently into the small space beyond.

Only blackness was to be seen. But gradually there appeared places less dark, and at length he could even make out one spot so much lighter than the rest that he knew it must be white. It seemed a small, flat object, apart by itself, lying there at the head of the hollowed niche where the Master himself had rested. Could it be? Yes—there was no doubt about it—it was the very cloth which had been so lovingly wrapped about the thorn-pierced brow only two days ago! But how came it there, carefully folded as though no longer needed?

Just then a heavy figure stumbled against him, and into the tomb burst Peter. Quickly he picked up several pieces of binding linen from the bottom of the rocky hollow. Then he, too, caught sight of the folded napkin, and, stretching out a trembling hand, he pointed to it mutely as John came slowly over to his side. How often they both had seen their Master fold and lay aside some bit of wearing apparel, just as this cloth was now lying! It bore the stamp of his very gesture,—simple and deliberate, never hurried and meaningless as the movements of another might have been. Yes, the little folded napkin spoke much to the two friends gazing down upon it; it was a kind of subtle proof of something they had been seeking, an answer to the question burning deep within their hearts.

Gradually there spread over Peter's sorrow-seamed face such a look of inexpressible joy and relief that the other disciple knew that now at last this poor harrassed soul had found peace in the great awakening knowledge that even then was flooding his own heart with a glorious realization—their Lord was no longer there, despised and defeated by his enemies, but had left the tomb, victorious over death itself, even as they now remembered he had told them he would.

Like two men born again from the ecstasy of a blessed revelation, they stood there in sympathetic silence, while slowly the rough walls of the rock-hewn tomb grew ever more radiant with the golden sparkle of the rising sun. For now at length, both outside and in, the new day of light and hope had dawned upon their hearts as well as in the world



A complete outfit for administering the sacrament in the home to the invalid or sick. Tray of six glasses, wine flask, bread plate. In leather, plush-lined case. Size 6½ x 2¼ x 3¾ inches. $8.75.
Name in gold on case, add 60c. a line.

Free Catalog of Church and Sunday School requisites on request.

WM. H. DIETZ, Inc.

10 S. Wabash Ave., Dept. 53, Chicago 3, Ill.

EASTER BELLS CAN RESOUND FROM YOUR CHURCH, TOO
Herald the victory of Christ with chime records broadcast from your own church tower. Skillfully played and recorded on modern plastic, these cathedral chimes will add much beauty to your Easter program. A new album of 5 records (20 familiar tunes) for Holy Week and Easter is now available. Send for list of selections and Booklet I-J-3 on amplifying equipment.
Order from Westminster Press, Pilgrim Press, Half Moon Press, Amer. Baptist Publications Society or from
RIGGS & JEFFREYS, Inc.
73 Winthrop St.
Newark 4, N. J.

about them.

Again it was morning. For he, their Lord, had risen indeed!

HYMN: "The Strife is O'er" (By chorus and quartette; stanzas 1,2,4,)

April 28

THEME: *Continuing Joy*

CALL TO WORSHIP: Rejoice in the Lord; and again I say, rejoice!

HYMN: "No longer, Lord, Thy Sons Shall Sow" (These words, sung to the tune of "The Strife is O'er" with which the last service closed, may again be sung by chorus and quartette, if desired, using stanzas 1, 3, 5.)

STORY:

PETER IS COMMISSIONED

It was a chill evening by the Sea of Tiberias when a little band of fishermen gathered on the shore with their nets.

"What's the use?" asked one, with a gesture of impatience. "Even if he still is alive, what good will that do me now? I had my chance to serve him and failed."

"I'm not so sure of that, Peter," replied one of the others. "Surely the Lord who once told you to forgive, even to as many times as seventy times seven, will himself forgive you!"

"It might have been, John, had I not been warned. But he told me what would happen, and I boasted of my faithfulness. Do you not remember how I said, 'Though everyone else deserts you, Master, yet will I not do so; even should I have to die with you, I will never disown you'? And then, before there was any danger of my being arrested, I denied him,—three times indeed, I denied him!"

And with a look of utter disgust and despair, poor Peter threw himself dejectedly upon the beach, and buried his head in his hands. But it was only for a moment. Then he was on his feet again and, running toward the boat with an air of defiance, he called back to the others, "Come on, all who are going! We must be off if we intend to do any work."

All night long they cast their nets over the side of the boat, but try as they might not a single fish could they catch. And the gray dawn saw them again making toward the shore, cold and discouraged. They had almost reached the beach when suddenly one of them uttered a startled exclamation. At once all looked in the direction of his gaze. It was only the figure of a lone man standing on the shore, and yet there was something about the attitude of absolute tranquility that struck a kind of awe, half fear and half joy, to their hearts. They looked at one another with searching eagerness, but not a word was spoken. Nor was there need for speech; each understood the thoughts and questions which had arisen in the minds of the others.

They were within hailing distance when suddenly the figure raised a hand as if to greet them. Then they heard a low voice calling across the water.

"Have you caught anything?" came the words.

It was the most natural thing in the world to expect anyone to ask, and yet there was not a man in that little boat whose heart was not pounding with a strange kind of excitement. If the appearance of the stranger had brought back living memories, the voice only added to the tenseness of their emotion. One of them, however, managed to find his voice long enough to answer that they had caught nothing.

"Then cast your net on the right side of the boat," came the calm voice.

Every man hastened to obey. It was strange, they thought afterwards, that not one of them doubted the wisdom of carrying out such a simple command, in spite of the fact that no fish had been taken during all their long night of toil. Over went the net in the direction suggested, and in a moment it seemed as though it must break from the sudden strain put upon it.

Then John sprang to his feet. "It is the Lord!" he exclaimed. "Do you not remember that other time when he helped us to catch a school of fish?"

"The Lord!" gasped Peter, as if echoing what he and the others had known all along.

Instantly he seized his coat and, pulling it hastily on, jumped out of the boat and made for the shore, while the others followed more slowly because of the weight of the well-filled net. Already there was a warm fire of coals glowing on the beach, with fish roasting on the top and bread placed near by.

"Now bring some of the fish you have just caught," said Jesus, as though there had been an agreement all along to meet there.

After they had eaten and talked together for a while,—though not one of them dared show his surprise or ask any questions—Jesus turned to Peter. This was the moment Peter had been waiting for. He knew in his heart it would come, much as he dreaded the thought that Jesus must accuse him of his unfaithfulness.

But there was no condemnation in the gentle voice as Jesus asked, "Simon, son of John, do you love me more than the others do?"

It was the old name Jesus had first used in talking to Peter. Did it mean then that they were to start all over again, as at first, and forget what had happened so recently? But no, it could not be, for Jesus was again reminding Peter of his boast,—that he loved his Master more than anyone else! The time of reckoning had surely come at last. Poor Peter's heart sank within him. And yet he could only speak the truth, strange as it might sound after his cowardice and denial.

"O Lord," he cried miserably, "you know that I love you!"

It was true, and because Peter really did love his Master, the bitter memory of his failure to stand by him cut all the more deeply into his heart. With a great deal of misgiving, Peter looked longingly into the face of the Lord. But there he saw no resentment or ill-feeling; only such a look of infinite love and sympathetic understanding that Peter's heart beat riotously with joy. He had been forgiven! Jesus knew that he, Peter, really did love him after all!

But that was not to be the end. Jesus was giving him another commission to fulfil. "Then feed my lambs," he said.

Thrice he asked the question—as if to give Peter a chance to cancel his three denials by three equal assertions of his love—and thrice was the charge repeated. Then, indeed, Peter felt fully prepared to undertake at last the work of his beloved Master, by becoming a shepherd to the wandering flock of lambs and sheep, their people, who would need his ever-watchful care and guidance, even as he himself had needed the forgiving sympathy and infinite loving-kindness of his Lord.

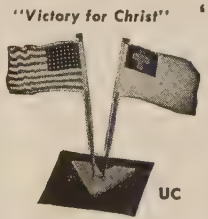
PRAYER:

So, you see, it's up to us, just as it was for Peter, to carry on the work of Jesus, as good followers of his way, if we are to show our love for him and continue the joy of Easter, through all the days ahead. Let us bow our heads in silence for a moment, as we make this our prayer.

HYMN: "When Morning Gilds the Skies"

"Victory for Christ"

"V" FLAGSETTE



Award, Gift, Favor

Flags hi-gloss; gilt staffs & V, on cardb'd base. Ht. 3¼". Ea. set in env.; $1.20 dz. at your Supply House or

REPUBLIC COMPANY
176 W. Adams St.
Dept. A36, Chicago 3

Mfrs. of Flag Desk-Wates and other sizes of Inscription-Nameplate Flag Sets, 1 ft. to 9 ft. hts.

UC

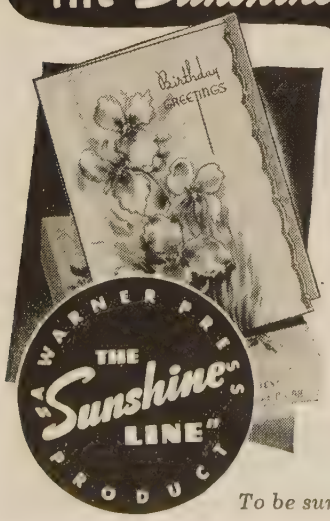
Religious Pictures *for* Church, Chapel, School, Home

Beautifully Lithographed in Colors
Our Special Picture Bulletin — YOURS if You are Interested

Goodenough & Woglom Co.
150 NASSAU STREET NEW YORK 7, N. Y.

Church and Sunday School Specialties since 1848

THE "Sunshine Line" IS PREFERRED FOR IT'S APPROPRIATENESS!



The friendly, warm and meaningful sentiments of "Sunshine Line" greeting cards, the elegance of their beautiful designs, the inspiration of their well-chosen Scripture texts, their manifest quality, make them the favorite among Christian people.

New Creations in Box Assortments

Fourteen superb 10c and 15c folders for only $1.00. Get-Well, Birthday, Sympathy, Baby, and Friendship folders in the All-Occasion box.

Order from your church publishing house or religious supply deale

No. 56	All-Occasion folders with Scripture texts,	$1.00
No. 560	All-Occasion folders without Scripture texts,	1.00
No. 76	Birthday folders with Scripture texts,	1.00
No. 760	Birthday folders without Scripture texts,	1.00

WARNER PRESS PRODUCTS

To be sure it is the right card, send a "Sunshine Line" greeting

Senior and Young People's Departments

*By Ronald E. Osborn**

THEME FOR APRIL: *Four Great Words* (the writings of John as materials for devotion)

For the Leader

This series of programs has been drawing its inspiration and its themes from the classics of Christian devotion. For four months materials from the Old Testament were used. Beginning with February the New Testament has been employed: first the Gospels, with the theme, *The Son of God* (February); then the letters of Paul, with the theme, *Thoughts of Christ* (March). The programs for this month draw their leading ideas from the writings of John in the New Testament.

The purpose of this series has been to introduce young people to the wealth of magnificent worship materials in our Christian heritage and to suggest some of the ways in which these may be used. It is hoped that an increased familiarity with these classics and an awareness of their possibilities for use with many themes will result.

April 7

THEME: *Light.*

NOTE: If possible, prepare a worship center with one tall candle, to be lighted before the service begins, as a symbol of the theme.

PRELUDE: "This is the Day of Light"

CALL TO WORSHIP: Psalm 43:3-5

NOTE: Instead of having the call to worship read, these familiar words may be sung by a quartet or soloist, unannounced. Many hymnals carry as a response a brief arrangement of "Send out Thy Light and Thy Truth" from the well-known anthem by Gounod.

HYMN: "The Morning Light is Breaking"

LEADER: No books in our Bible are more dearly loved than the Gospel and the Epistles of John. They are the spiritual gold mine of our Scriptures. In these books are four great words which recur again and again. During this month in the life of the church when we remember with all Christendom the death and burial and resurrection of our Lord, we shall think on these four words. They are Light, Love, Victory, Life.

INSTRUMENTAL INTERLUDE: "Light of Light, Enlighten Me"

LEADER: John 8:12

RESPONSE: "Light of the World, We Hail Thee"

NOTE: This response and the others which follow should be sung unannounced by a quartet, soloist, or other vocal group.

LEADER: John 1:4, 9

RESPONSE: "Jesus, Thou Joy of Loving Hearts" (stanzas 1, 4, 5)

LEADER: John 1:5 (use marginal translation, ending "and the darkness overcame it not")

RESPONSE: "Lead, Kindly Light, Amid th' Encircling Gloom" (stanza 1)

LEADER: Jesus also said to his disciples: Matthew 5:14-16

RESPONSE: "O Light That Followest All My Way" (stanza 2 of "O Love That Wilt Not Let Me Go")

PRAYER: Merciful Lord, we beseech thee to cast thy bright beams of light upon us; that we, being illumined by the writings of the blessed John, may so walk in the light of Thy truth as to attain at length to life everlasting; through Jesus Christ our Lord. Amen.[1]

CLOSING HYMN: "Let There Be Light, Lord God of Hosts" or "Brightly Beams our Father's Mercy"

April 14 (Palm Sunday)

THEME: *Love*

NOTE: If possible, prepare a simple worship center on which is displayed a cross as the symbol of our theme.

PRELUDE: "There is a Green Hill Far Away"

CALL TO WORSHIP: "Go to Dark Gethsemane" (stanzas 1 and 2—to be sung by a quartet or read by the leader)

HYMN: "Beneath the Cross of Jesus"

PRAYER: Eternal God, who hast brought us once again to this week which calls to mind the suffering and death of our Lord Jesus: Grant unto us, we beseech thee, hearts keen to discern the mystery of thy love for us, revealed through him, that we may love thee more; in his name. Amen.

SPEAKING CHORUS: 1 John 4:6-8

NOTE: The speaking chorus and the solo voices may be concealed. If that is not possible, these persons should sit together in some part of the room where they may read unobtrusively.

BOY'S VOICE: God is Love? . . . Does this mean that when I stand alone at night under the stars and feel so puny, so strangely sad in the sense of my own insignificance, then I am really not alone? Does it mean that there is more to the universe than fire and wind and rocks and oceans and atoms? Does it mean that suffering and evil and death will not have the last word? Does it mean that life is good and youth may be glad and old age may rejoice?

CHORUS: God is love.

INSTRUMENTAL INTERLUDE: "Immortal Love, Forever Full" or "O Love That Wilt Not Let Me Go" or "There's a Wideness in God's Mercy"

NOTE: Each of these instrumental interludes completes the mood of the thought which has gone before. It may begin as soon as the chorus begins each new section, serving as a musical background, or it may be deferred until the reading has ceased. Since the words of these hymns will not be sung, the music must carry the emotion desired. Hence it is important to use music well known to the group. These interludes may be played on the piano alone, or on a violin, cello, or marimba. Of course, they should be unannounced.

CHORUS: John 3:16

GIRL'S VOICE: Does this mean that God loved *me* so much that he sent Jesus into the world, even though he knew that there would be rejection and betrayal and arrest, trial and scourging and a crown of thorns, a cross and a spearthrust and death? Is that how God loves me?

CHORUS: God . . . so . . . loved.

BOY'S VOICE: And does this mean that God loves not only me but every man that walks upon his earth and breathes its air? Does it mean that he really loves the German, the Japanese, the Italian, the Russian, the Chinese, the African, the Jew, the Roman Catholic, even though their sins (like my sins) sent Jesus to the cross?

CHORUS: God . . . so loved . . . the world.

INTERLUDE: "Night with Ebon Pinion" or "Jesus, Keep Me Near the Cross" or selections from Sir John Stainer's familiar anthem, "God So Loved the World"

CHORUS: John 15:13

GIRL'S VOICE: Does this mean that in the cross God has spoken to us more profoundly than in any other disclosure of himself to man?

CHORUS: Greater love hath no man than this.

INTERLUDE: "When I Survey the Wondrous Cross" or "O Sacred Head, Now Wounded"

CHORUS: 1 John 4:19

BOY'S VOICE: Does this mean that loving is not all receiving, that if I have really known the love of God then my own life must reach out in loving service to all mankind? Does it mean that I must do something about it? Does it mean that God has a work of love for me to accomplish?

CHORUS: We love . . . because . . . he loved.

INTERLUDE: "O Jesus, I Have Promised" or "Savior, Thy Dying Love"

CHORUS: John 13:34, 35

GIRL'S VOICE: Does this mean that the one supreme duty of my life is to love all the children of God? Does it mean that this is the way to Christian unity, the secret of one world, the test of discipleship? Does it mean that love is life's greatest word?

CHORUS: All men shall know . . . if ye have love.

INTERLUDE: "In Christ There is No East or West" or "I Love to Tell the Story"

PRAYER HYMN: "More Love to Thee, O Christ"

April 21 (Easter)

THEME: *Victory*

NOTE: If possible, place on the worship center an Easter lily or other flower as a symbol of today's joy in the victory of the resurrection.

PRELUDE: "Christ the Lord Is Risen Today"

CALL TO WORSHIP: 1 Corinthians 15:55-57

HYMN: "Crown Him with Many Crowns"

LEADER: This is the day of the greatest victory ever won by God or man. It is the day of Jesus' resurrection, when life and love and goodness triumphed over death and hatred and sin. Let us listen in joyful reverence to the familiar story, and let us thank God for all that it means to us.

READER: John 19:41—20:10

LEADER: Let us thank God that this Easter has not dawned in hopelessness and fearful wonder, like the first resurrection morning, but that we know its story of victory.

SILENT PRAYER

READER: John 20:11-16

LEADER: Let us thank God for the simple

---

* Professor of Church History and Religious Education, Northwest Christian College, Eugene, Oregon.

[1] Adapted from *The Book of Common Prayer* of The Protestant Episcopal Church in the United States of America.

The Abingdon-Cokesbury Annual Award

THE ABINGDON-COKESBURY ANNUAL AWARD has been established to encourage the writing of distinguished books in the broad field of evangelical Christianity. The award will be offered each year to the author submitting the book manuscript which, in the opinion of a Board of Judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

$7,500

Abingdon-Cokesbury Press will pay to the author of the manuscript selected each year $7,500, of which $5,000 is an outright award and $2,500 is an advance against royalties. Any unpublished manuscript in harmony with the general purpose of the award, excepting only fiction and poetry, will be considered if submitted according to the rules. The award is open to writers of every nationality, race, and creed, excepting employees of Abingdon-Cokesbury Press, their relatives, and authors with contractual obligations to other publishers.

The Board of Judges

John A. Mackay,	President, Princeton Theological Seminary
Henry P. Van Dusen,	President, Union Theological Seminary (N. Y.)
Ernest C. Colwell,	President, University of Chicago
Halford E. Luccock,	Yale University Divinity School
Umphrey Lee,	President, Southern Methodist University
Nolan B. Harmon, Jr.,	Editor, Abingdon-Cokesbury Press

Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request.

Address all communications to

ABINGDON-COKESBURY ANNUAL AWARD EDITOR
150 Fifth Avenue New York 11, New York

beauty of the Easter victory that brings gladness to every sorrowing heart.

SILENT PRAYER

READER: John 20:18-23

LEADER: Let us thank God that the victory of Easter has brought to every Christian the joyful task of completing the work which Jesus began.

SILENT PRAYER

READER: John 20:24-28

LEADER: Let us thank God that the victory of faith is solid, that it is for men of inquiring mind, that its evidences are sure, that it is found in the truth.

SPECIAL MUSIC: "The Strife Is O'er, the Battle Done"

LEADER: This is the victory that hath overcome the world, even our faith (1 John 5:4).

CLOSING HYMN: "The Day of Resurrection"

April 28

THEME: *Life*

NOTE: If possible, create a worship center focused about a good picture of Jesus, preferably one suggesting the vigor and joy attractive to young people.

PRELUDE: "Life of Ages, Richly Poured"

CALL TO WORSHIP: Psalm 103:1-4

HYMN: "Now in the Days of Youth"

PRAYER: Eternal God, who hast made thyself known to us in thy Son Jesus Christ, the Lord of Life: Enable us by his spirit to walk in his way, that we may know the life abundant and eternal which he came to bring; in his name. Amen.

LEADER: During this month our worship has centered on thoughts from the writings of John in the New Testament. In his books we have found the great words Light, Love, and Victory. Today we think of a fourth word which he used again and again. It is—Life. This word could almost be considered the theme of all his writing. Listen to the way he brought his Gospel to a close.

READER: John 20:30, 31

HYMN: "O Christ, the Way, the Truth, the Life" (stanza 1)

LEADER: So in the very first chapter of his Gospel he introduced this thought of life in Jesus Christ.

READER: John 1:4

HYMN: "O Christ, the Way" (stanza 2, beginning, "Teach me Thy Truth, O Christ, My Light")

LEADER: It was John also, with his love for life, who recorded for us Jesus' statement of his mission which has never failed to appeal to youth.

READER: John 10:10 (beginning with "I came")

HYMN: "O Christ, the Way" (stanza 3, beginning, "The Life that Thou Alone canst give")

LEADER: John likewise preserved for us that other saying of Jesus which emphasizes the fact that the life which is abundant is also eternal.

READER: John 11:25, 26 (ending with the words, "never die")

HYMN: "I Know That My Redeemer Lives"

LEADER: So the message of John, as of Christians ever since, was simply this: If a man would live, let him follow Jesus.

READER: 1 John 5:11, 12.

PRAYER HYMN: "My Life, My Love, I Give to Thee"

Were You There?

(Continued from Page 17)

will the shadow of his cross rest in benediction, as bearing their brother's burden they bear, in truth, his cross!

SOLO VOICE:

"Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, - - - sometimes it causes me to tremble, tremble, tremble,
Were you there when the sun refused to shine?"

(During song, SIMON OF CYRENE *goes slowly off, L.* CENTURION *comes from R. to center of platform or chancel. He is alert and soldierly, conscious of his military duties. He speaks in a direct and convincing manner.)*

The Centurion:

I, the Centurion, was there. Soldier of the Roman legion, and sergeant of the guard. Standing watch, with feet squarely on the ground, and spear on shoulder. I was there to guard the three. The two, hanged for their thievery. And, between them, this Jesus whom they called the King.

(In business-like manner) I was there to enforce order against the rabble that thronged the hill; to keep in hand my own men, rough soldiers, knowing well both conflict and punishment, and wont, as soldiers are, to jest even in the face of death. Quarreling over his garments, which of them should have his sandals, his tunic, his head-dress, or his girdle. And casting lots for his seamless robe.

Mocking him, as they held upon a rod a sponge dipped in vinegar, to him who had refused to drink the cup of myrrh, prepared to numb his senses. And calling to him, "King of the Jews—save yourself!" *(Pauses.)*

I, the centurion, standing guard over these, heard his voice in answer to the thief who begged remembrance. "Today," he said, "you shall be with me in Paradise." But not a word he answered to the other thief, who railed at him, "Save not only yourself, but us!"

(Directly) And I, Roman that I was, said to myself, marvelling that man could so endure, "This is no common man, this one who prayed, even for us who nailed him there, "Father, forgive them, for they know not what they do." *(Pauses.)*

I saw the darkness cover all the land, even from the sixth hour to the ninth, and, keeping watch in that dark hour, I felt the solid ground trembling beneath my feet, as I heard his final cry, "Father, into thy hands I commend my spirit." *(Pauses.)*

The multitude ran from the place, smiting their breasts. But I, standing guard, spoke out for all to hear. I, who until that hour trusted no man's word. I, who saw him only on the cross. I believed him then. And I spoke out for all the questioning centuries to hear, "Truly, this man was the Son of God."

ACCOMPANIST: Plays through one verse of spiritual: "Were you there?"

SOLO VOICE: Sings final refrain: "Were you there when the sun refused to shine?"

(During music, the CENTURION *goes slowly off, L.* JOHN, THE BELOVED, *comes from R.*

"Make it a Memorial with SPIRITUAL significance"

That is the expressed demand of church people. To fill this need we offer three large beautifully framed pictures of Christ—each a true full-color reproduction of an original oil painting by Warner E. Sallman. You can find no more appropriate memorial to the church's men and women in the Service. A Story-Interpretation, given FREE with each picture, furnishes excellent material for a dedication program.

IMPRESSIVELY LARGE 35 x 45 FRAME

Adequate for Auditorium, Chapel, Tabernacle, etc.

The lovely "Barbizon" frame is charming and elegant. Finished in gold-bronze, it fits into any setting. A true work of art, it augments the richness, warmth and strength of the pictures. In large rooms a combination hanging of two or three pictures is very impressive.

"Verplexed" for Permanency

"Verplexing" seals in the colors and protects the surface; gives an embossed effect which simulates the brush marks of the original oil painting. "Verplexed" pictures are framed without glass—after the manner of valuable originals.

THREE *Sallman* SUBJECTS NOW AVAILABLE---LARGE SIZE

No. 4000—Head of Christ, 35x45 ..... $40.00
No. 4002—Christ at Heart's Door, 35x45 ..... 40.00
No. 4003—The Lord Is My Shepherd, 35x45 ..... 40.00

A bronze name plate (available through your picture supplier) provides permanent marking of your memorial.

A WARNER PRESS PRODUCT

ORDER FROM YOUR CHURCH SUPPLIES DEALER

CHURCH ORGANIZATIONS
Here's a New, Interesting and Profitable Way of Increasing Your Treasuries
PICTURE POST CARDS OF YOUR CHURCH
Reproduced From Your Own Photos
You will create greater interest in your Church, School, and Institutional activities with beautiful ARTVUE Picture Post Cards. ARTVUES are inexpensive — Treasured by all.
Splendid Publicity • Cash Profits
Send for Free Folder I. J.
ARTVUE POST CARD CO.
225 Fifth Avenue New York 10, N. Y.

COSTUMES FOR YOUR PLAY
Missionary Biblical
Historical Symbolic
Flags of foreign countries. Ask for folder explaining our rental service.
COSTUME BUREAU
Methodist Church
740 Rush Street, Chicago 11, Illinois

A Fine Play for Easter

SEEING IS BELIEVING

by Elliot Field

Set on the dawn of Easter day, this play can be given easily with only four characters, Jack, a blinded veteran, his sister, Tom and his fiancée. Becoming involved in a conversation about God and faith with skeptical Tom, Jack convincingly states that though he has been blinded physically, he has recaptured his spiritual sight.

25 cents a copy
At Your Nearest
Presbyterian Book Store

to center of platform or chancel. He is young and strong, but gentle and spiritual in appearance. His manner reveals his profound emotional reaction to the experiences he has had, but his speech is poised, serene and assured.)

John the Beloved:

I, John, was there. I, who had followed him all the way, since first he called us from our fishing nets, beside the sea of Galilee, and chose us for his own. I, who had heard him pray, "Father, keep them in thy name, that they may be one, as we are one." I followed now, to the place called in the Hebrew tongue, Golgotha—the skull. Followed, remembering he had told us this must be.

I, who had beheld his glory, as he entered into Jerusalem while all along the way they cried to him, "Hosanna!" I now beheld him in his sorrow, as they that passed by mocked him, and railed at him, "If you be the Son of God, come down from the cross!"

I, who had heard him say to his disciples, "I no longer call you servants, but now I call you friends. Greater love hath no man than this, that a man lay down his life for his friends." I now beheld his silent anguish there upon the cross.

And beside me, watching sorrowfully, waited the women. They who had ministered to him. And she who bore him—Mary, his mother. To her, it seemed, his soul reached forth, even in that last hour. For then we heard his voice, as if in benediction: "Woman, behold thy son. Son, behold thy mother." *(Pauses.)*

(In hushed reverence) I was there, when they crucified my Lord. I, John, remembering how he said, "And I, if I be lifted up, will draw all men to me."

All men! Those who would deny him, but afterwards build his church. Men who by their ruthlessness, and arrogance, and power, would crucify him down the centuries. And they, the humble ones, who would help to bear his cross. And men of other faiths who would believe on him.

And they who, leaving all, would follow him, as I had, faithful to the end, revealing in their lives his love who sent to us his Son. That all who believed in him might know life everlasting.

(During musical conclusion, JOHN *goes slowly off, L.)*

ACCOMPANIST: Introductory phrases for "Fairest Lord Jesus" *(in some hymnals, "Beautiful Saviour")*

SOLO VOICE:
"Fairest Lord Jesus, Ruler of all Nature,
O Thou of God and man the Son;
Thee will I cherish, Thee will I honor,
Thou my soul's glory, joy, and crown."
"Alleluia, Alleluia, Alleluia!"
(first bars of "The Strife is O'er")

HYMN: "The Strife is O'er" (Palestrina)

BENEDICTION

Notes on Production

The Music: The spiritual, "Were You There?" is in the new Episcopal hymnal, and in some other recent hymnals. An effective choral arrangement (also usable as a solo) is available in the Waring Mixed Chorus Series (Words & Music, Inc., 1697 Broadway, New York). If this arrangement is used, the words of the final interlude in the text, above *("Were you there when the sun refused to shine?")* will need to be substituted for those appearing in the final verse of the octavo setting.

Casting and Costuming: Cf. *Christ in the Fine Arts,* by Cynthia Moss, *The Gospel in Art* by Albert Edward Bailey, and other sources of Biblical illustration. *Costuming the Biblical Play,* by Lucy Barton, is a practical handbook.

Lighting: Some sort of focused lighting will greatly enhance the dramatic effectiveness of the characters and their narrative. But all effects must be carefully rehearsed!

Slides on a Screen: If preferred, the parts of the dramatic narrative may be read by a narrator or narrators, while slides depicting the characters or scenes are shown upon a screen. The following slides are suggested for this purpose:

Peter:
Ha 308—Saint Peter's Denial†
LK 2261—Harrach—Beginning of Peter's Remorse*

Judas:
Ha 968—Guido Mayre—Judas†
LK 2248—Geiger—The Kiss*

Caiaphus:
Ha 970—Hugo Rutz—Caiaphus†
MK 1453—Dore—Consultation in Caiaphus' House*

Pilate:
Cc 548—Munkacsy—Christ before Pilate†
LK 2302.3—Munkacsy—Pilate, much in doubt.*

Simon of Cyrene:
Ha 902—Christ Falls with His Cross†
Ha 975—Jesus Bearing the Cross—Anton Lang†
LK 2328.4—Tiepolo—Journey to Calvary*

Centurion (Crucifixion):
Cc 56—Clementz—Golgotha or the Crucifixion†
MT 2750—Munkacsy—The Crucifixion*

John:
Cc 732—Janssens—Mary and John at the Cross†
JN 1926—Plockhorst—John's Care of the Virgin*

Final Song:
"The strife is o'er, the battle done"
(very small print)*

† 2 x 2 Kodachrome slide. Order from the Society for Visual Education, 100 East Ohio St., Chicago, Illinois. Price 50c for Eastman Ready-Mount; 60c for S.V.E. Binder, mounted between glass.

* Steroptican slides. Order from Educational Film and Slide Library, 1505 Race Street, Philadelphia 2, Pa. Price 50c for plain slides and $1.25 for colored. May be rented also.

THE EASTER STORY

Photographed in Color on Slides
Unrivalled Teaching Power—Order Now!
The glory of Christ's Resurrection made REAL through the eye-gate which opens wide to heart and soul. See your dealer and reserve your set. 38 color slides, (2″x2″) of "The Easter Story," Cardboard Readymounts, $18.50. Protective Glass Binders, $22.30. Those who have Cathedral Sets 75, 76, and 77 so state, when you write your Cathedral dealer.
Cathedral Bible slides hold attention, quicken Bible interest, deepen spiritual life. Build up your Visual Aids Library.
Circulars free on request; "The Easter Story", "Bible Stories Photographed in Color"—list of full slide library. Ask for either or both.
CATHEDRAL PICTURES SAINT LOUIS 3

Graded Curriculum and General Program Materials

Published from October 15, 1945 to January 1, 1946

The following list has been prepared with the cooperation of the various editors and publishers. Quarterly lists of materials published in 1945 have appeared in the December, September, and July-August issues of the *International Journal*.

To Order Materials

These materials should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Beginner

GRADED LESSONS FOR KINDERGARTEN CHILDREN, by Elizabeth C. Gardner. First year, winter quarter, Part II. Teacher's textbook (for 13 weeks), $.35; *My Bible Leaflet*, a series of thirteen, four-page folders for the pupils, $.12; Picture Set, $1.00; Message to Parents, $.02 per set; Activity Material, $.12 per set. St. Louis, The Christian Board of Publication; Nashville, The Graded Press; Boston, The Pilgrim Press; Philadelphia, The Judson Press.

The winter quarter consists of one unit: "Friends to Know and Love." The pictures on the pupil's folders and in the picture set are printed in full colors.

GRADED LESSON SERIES, *Gifts of Love*, Part III by Elizabeth Cringan Gardner. *The Beginner Teacher*, 64 p., $.25; *Beginner Bible Stories*, on cards 5" x 6¾", each with colored picture and story folder, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The third of eight parts covering a new two-year course. Contains three units: "God's World in Spring," "Friendly Helpers Work with God," and "We Give Our Thanks to God." For use with all pupils in the Beginner Department.

B. Primary

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Bessie Engstrom. Unit A, "Jesus Taught Us to Pray." Unit B, "The Shepherd Who Sang Songs." Unit C, "How the Church Grew." 13 Pupil's Leaflets, $.12. Teacher's Guide, *Our Primary Children*, 64 p. $.20. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1945.

Each leaflet has a large picture in full color and contains many helpful features contributing to the growth of the child.

GRADED LESSON SERIES. *Showing God's Love*, Part III by Jean Lillie Hill. *The Primary Teacher*, 64 p., $.25; *Primary Bible Lessons*, thirteen, four-page leaflets, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The third of twelve parts covering a new three-year course. Contains three units: "Remembering Jesus," "People Who Work with God for Us," and "Helpers of Long Ago." The pupil's folders contain a variety of features suited to the primary child's interests and need of activities.

C. Junior

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Second Year, Second Quarter. Jennie Aberg Poulsen. *The Activities of Jesus*. Pupil's Study Book, 84 p., $.12. Teacher's Guide, 64 p., $.15. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1945.

GRADED LESSON SERIES. *Deeds that Changed the World*. Junior Workbook Number 7, by Marion M. Brillinger. *Workbook*, 32 p., $.16. *The Teacher's Guide*, 64 p., $.25. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

Seventh in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains three units: "The Courage and Triumph of Jesus," "How the Christian Church Began," and "The Good News Reaches Far Places."

HALLISTER, MARY BREWSTER. *Trailer Town*. New York, Friendship Press, 1945. 119 p. Cloth $1.00; Paper $.60.

A reading book for junior boys and girls for use in connection with the study emphasis of the Missionary Education Movement for 1945-46 on "The Church Among Uprooted Americans."

HERON, FRANCES DUNLAP. *A Junior Teacher's Guide* on "The Church Among Uprooted Americans." New York, Friendship Press, 1945. 22 p. $.25.

This teacher's manual for use with the reading book, *Trailer Town*, contains procedures and source materials for ten sessions.

D. Primary, Junior

Thoughts of God for Boys and Girls at Easter Time. Hartford 3, Connecticut Council of Churches, 1946. 72 p. $.15 a copy; 25 or more $.13 each, plus postage. Annual subscriptions received.

Daily devotional readings from March 6 to May for families, ministers and church schools. Stories, poems, prayers, songs and pictures interpret the messages of springtime and Easter. Changes in nature, and the changes in the disciples and in people today who follow Jesus' way of life, are presented with religious significance.

WAGNER, MABEL GARRETT. *Jimmy Moves to Bayview*. Photographs by Dodds B. Bunch. New York, Friendship Press, 1945. 24 p. $.25.

A picture book with a brief text telling about a family that moved to a housing project in California and the friendliness they found through the church.

II. Religious Education of Youth

A. Intermediate

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Second Year, Second Quarter. Gerhard H. Doermann. *What's in the Old Testament?—Saul to Malachi*. Unit A, "The United Kingdom." Unit B, "The Northern Kingdom." Unit C, "The Southern Kingdom." Unit D, "The Exile and After." "A Review—First and Second Quarters." Pupil's Study Book, 68 p., $.12. Teacher's Guide, 64 p., $.15. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1945.

BETHANY GRADED LESSONS. First year, *Intermediate Bible Guide* (Pupil's book); *Intermediate Teacher's Bible Guide*. Winter Quarter, "How We Got Our Bible," by Edward E. Russell and "Being a Member of the Church," by Lin D. Cartwright. St. Louis 3, Christian Board of Publication, 1946. Pupil's book, $.20; teacher's book, $.40.

The second course in a new series of graded lessons for intermediates.

B. Senior

BETHANY GRADED LESSONS. First year, *Senior Bible Guide* (Pupil's book); *Senior Teacher's Bible Guide*. Winter Quarter, "World Christian Fellowship and Symbols of Our Faith," by Orma Jeanne Cole. St. Louis 3, Christian Board of Publication, 1946. Pupil's book, $.20; teacher's book, $.40.

Second course in a new series of graded lessons for seniors.

C. Young People

CANNON, WILLIAM R. *The Christian Church*. New York and Nashville, Abingdon-Cokesbury Press, 1945. 104 p. Paper $.50.

The nature, history, present structure, social relations, and outreach of the church. Prepared for the Methodist Student Movement but non-denominational in subject matter and treatment.

KEPLER, THOMAS S. *Credo: Fundamental Christian Beliefs*. New York and Nashville, Abingdon-Cokesbury Press, 1945. 89 p. Paper $.50.

Eight chapters on the basic beliefs of Christians today, revisions of articles appearing in *Motive*, 1944-45. Prepared for the Methodist Student Movement but non-denominational in subject matter and treatment.

SOROKIN, PITIRIM A. *The Crisis of Our Age*, condensed for student discussion by Paul E. Johnson. New York and Nashville, Abingdon-Cokesbury Press, 1945. 72 p. Paper $.50.

A notable social analysis of our time abridged for the Methodist Student Movement, with discussion questions on each chapter.

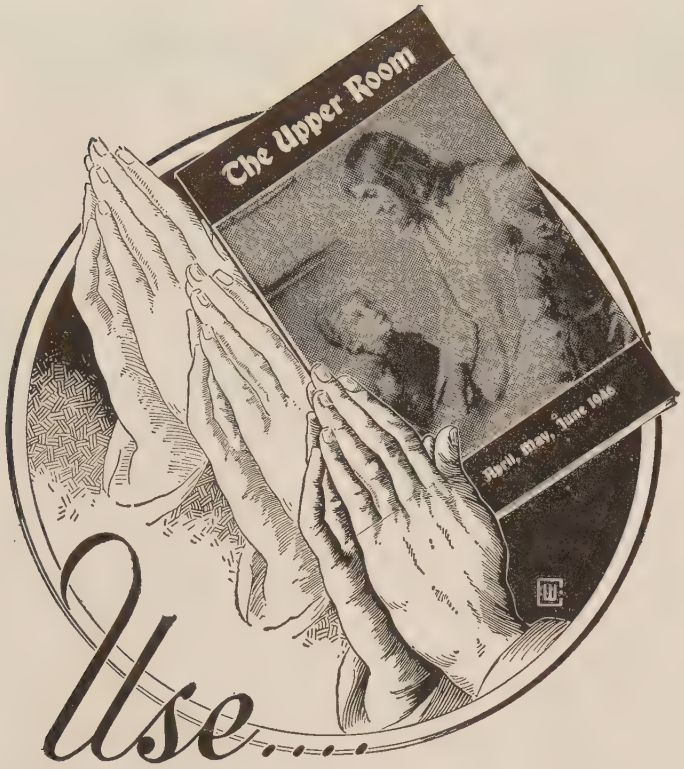
III. Religious Education of Young People, Adults

BETHANY COURSE IN CHRISTIAN LIVING. *Makers of a Nation*, by Glenn McRae. St. Louis 3, Christian Board of Publication, 1945. 93 p. $.40.

A course for older young people and adults. It deals with the development of the Hebrew nation from the period of tribal separateness to the unity achieved by David and the later division at the death of Solomon. It is a study of Samuel, Saul, David, and Solomon. It is designed to acquaint the student with a first-hand knowledge of that portion of the Old Testament.

DAWBER, MARK A. *America's Changing Frontiers*. New York, Friendship Press, 1945. New and revised edition. Illustrated. 26 p. $.25.

The story of home missions in action as



Use...

The Upper Room

as an aid to

FAMILY WORSHIP

By using The Upper Room as a guide in family worship, you bring daily into your home the wisdom of modern prophetic voices as well as timely selections from the devotional treasure of the ages.

In the April-May-June issue, the weekly topics center around the Christian family, with an added article on "Build a Family Altar Now" by Hazen G. Werner of Drew Seminary, and a special series of prayers for family use.

Your own family and others within your reach can make effective use of this issue of The Upper Room to develop family worship. Keep this special feature in mind in placing your order.

English and Spanish editions, 10 or more copies to one address, 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Envelopes for remailing, $1.00 per 100. Order TODAY from

THE UPPER ROOM

Medical Arts Building **Nashville 3, Tenn.**

they face wartime emergencies and the post-war period. For use in connection with the study emphasis on "The Church Among Uprooted Americans."

IV. Religious Education of Adults

FELTON, RALPH A. *Man's Use of God's Earth.* Nashville 2, and New York 11, Abingdon-Cokesbury Press, 1945. 15 p. $.10.

An adult study course prepared to create religious attitudes toward the earth, its products, its care, and those who use it; to appreciate our dependence upon the good earth and become aware of our sins against it; to consider the place and use of the soil in the future of the human race.

LAYMON, CHARLES M. and WALKER, ROLLIN H. *The Bible a Living Book.* Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1945. 39 p. $.15.

An adult study course whose aim is: to learn to appreciate the Bible as a living book, to discover those literary characteristics of the Bible which make it accessible to all classes of people, and to look at the Bible not as a book to be resorted to in emergencies, but as a source of moral and spiritual guidance for everyday living.

SEARLE, ROBERT W. and HELEN M., and MCCLINTOCK, MRS. E. E. *Discussion and Program Suggestions for Adult Groups* on "The Church Among Uprooted Americans." New York, Friendship Press, 1945. 24 p. $.25.

Part I consists of six programs by Robert W. and Helen M. Searle. The discussion suggestions on six subjects in Part II were prepared by Mrs. E. E. McClintock. This guide is based primarily on *These Moving Times* by Hermann N. Morse, *The City Church in the War Emergency* by H. Paul Douglass and *Rural Americans on the Move* by Thomas Alfred Tripp.

V. General

THROUGH THE CHURCH YEAR. New York 10, National Council, Protestant Episcopal Church. 46 p. $.25.

A series of thirty-five instructions for use in church schools and homes on the Church Calendar, the Prayer Book, the Creed and the Church. The instructions are available separately at one cent a copy.

CARLSON, REYNOLD E. *Nature Lore Manual for Church Leaders.* Nashville 2, Methodist Publishing House, 1945. 92 pp. $.20 postpaid; $1.10 half dozen; $2.15 dozen.

A manual prepared for workers with all age groups in the church school to enrich the year-round program with nature lore interests and activities. It will be especially helpful to camp leaders.

NOTHING QUITE LIKE
the "*Sunshine Line*"
For SPARE TIME CASH!

It is easy to make money showing the famous "Sunshine Line" greeting cards. **All occasions such as Easter, Everyday, Birthday, Get-Well, etc.** Appropriate sentiments, choice scripture texts, artistry of design have made the "Sunshine Line" religious box the favorite among Christian people. Additional profits come easy selling other "Sunshine Line" products. You can offer Egermeier's Bible Story Books, Bibles, Sallman's famous pictures of Christ, krystal plaques, art wood plaques.—All fast sellers. Write today for free catalog.

Triumphant Art Publishers, Dept. IJ
Anderson, Indiana **Sacramento, Calif.**

The New New Testament

(Continued from page 9)

honor in his own country" (Jn. 4.44).

Use of the new version in Christian education

We have been asked such questions as: Is the Revised Standard Version meant for children? Or is it meant for young people? Is it a version of the New Testament which is meant for the school-room? To which the answer is No. It is not meant for children specifically, or for young people, or for the school-room. And yet the answer is Yes. It is meant for every one, for young and old, for people generally, for people in every situation, for the school-room and for the pulpit, for private devotions and for public worship.

We do not imagine that the King James Version will cease to be used because this revision has been made. We have no thought, moreover, of discontinuing the publication of the American Standard Version. Each has its use, the first as a great literary and religious classic, and the second as a meticulously literal word-for-word translation. It is our hope, however, that the Revised Standard Version may quickly come to be used by ministers and by people generally, for reading and meditation, for teaching, preaching, and Christian religious education, and in public and private worship. Of one thing I am sure. The Revised Standard Version has more value for Christian religious education than any other version. I earnestly hope that it will be adopted immediately for use in our Sunday schools, public schools, and week-day schools of religion. We sorely need this direct, vital phrasing of the Word of God in language that can readily be understood by the people of our time.

A Chip on His Shoulder

(Continued from page 7)

situation. If possible, help the parents recognize the desperate need Jack has for their genuine affection, understanding and confidence. Perhaps your pastor can help you do this.

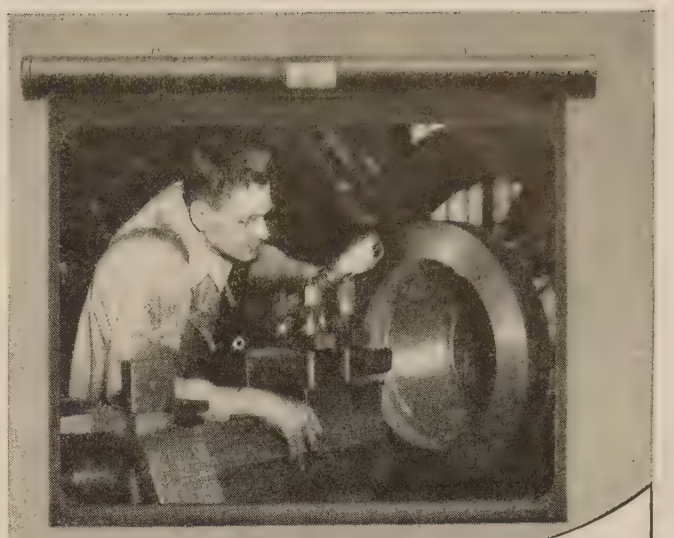
8. Be a continuing and real friend to Jack. So frequently, the friendship of a teacher for a member of his class is spasmodic. If Jack feels that you like him for himself, and not simply because you are his teacher, you will satisfy a need that is deep-seated and that will make less necessary his confronting the world with a hard-boiled attitude.

They Learned to Make Things

(Continued from page 6)

effort required to organize one and carry it through. To review: select the vacation school texts; study them carefully and decide with your local workers the things that seem most practical to make; secure the best persons you know to teach the different activities and have them get the necessary work materials; select the time and place and announce the classes.

You will discover that it is really fun to become skilled in making the things suggested in the texts. You will be surprised and delighted with the enthusiasm of the boys and girls in your school when, later, you guide them into these meaningful activities which you are not afraid to use because you have learned how in your "workshop."



EXPERIENCE COUNTS in SCREEN-making, too!

Setting up jigs and fixtures for mass production of precision parts is a job that calls for experienced hands—expert machinists who know what to do from years of practical application to their tasks.

MODEL B (shown above)
A popular style for classroom use. Its Da-Lite Glass-Beaded fabric is spring-roller mounted in a metal case. 12 sizes—30"x40" to 84"x84" inclusive.

CHALLENGER
Can be set up quickly anywhere. 9 sizes, from 30"x40" to 52"x72" inclusive.

Experience makes a big difference in screen making too. Da-Lite engineers know from more than 36 years of screen manufacturing how to design and build screens to meet today's projection requirements. Da-Lite Screens, as a result, give lasting satisfaction.

Their screen fabrics show pictures with maximum brilliance and clarity. Their mountings offer greater convenience and are durably built to withstand hard service. It pays to specify time-proved Da-Lite Screens for your school. Sold by leading dealers everywhere. Write for literature! Address Dept. 3-IJ.

DA-LITE
REG. U.S. PAT. OFF.

Glass-Beaded SCREENS

DA-LITE SCREEN COMPANY, INC.
2723 North Crawford Avenue, Chicago 39, Ill.

Quality Projection Screens Since 1909

New Books

George Hamilton Archibald, Crusader for Youth

By Ethel Archibald Johnston. Wallington, Surrey, The Religious Education Press, LTD, 1945. 164 p. 5s.

We heartily recommend this inspiring little book to all those who are engaged in Christian education. It is not only a biographical account of the great teaching career of George Archibald, one of the products of the early Sunday school movement in the United States and Canada and the central figure in the movement in England, but it is an interesting sketch of the movement itself. George Archibald belonged to the company of great lay leaders in the early history of the Sunday school movement; a man who gave up a prosperous business career to devote his life to the cause. He was a great educator, far ahead of his time in many of his insights.

Just to show how the problems of religious education persist through the years, may we quote from the book concerning a conference held in 1906: "The Central subject, the International Lessons, made necessary a consideration of such matter as the primary aims of the Sunday School, methods of teaching the Bible, the teacher's essential equipment, the modern attitude towards the student who would later, as minister, have the guidance of his Sunday School teachers" (where have we heard that before?), "the speakers who dealt with Biblical criticism expressed rather divergent views. Dr. H. F. Horton urged that there was much to be gained by putting certain of the results of Biblical criticism plainly and convincingly before teachers, and that this was the task of the Sunday School Union."

Said another speaker at this same conference (1906): "Let the minister divide out his hours proportionately to the value of what has to be done. . . . I would urge him that a very prominent place be given the training of his own church and Sunday School workers, even at the cost of much else that seems to be desirable."

Said George Archibald, "The teacher in the last century tried to make a water-tight compartment of his subject. His idea of teaching religion was to familiarize the child with the catachism, the Bible, and certain beliefs and formal statements of belief. The appeal was not to the emotions but to the intellect. The teacher failed to remember that 'intellect in human psychology comes late and hard.'"

George Archibald was an optimist. Perhaps that is why he accomplished so much in his long life of service in the cause of children and youth.

H.J.S.

When You Marry

By Evelyn M. Duvall and Reuben Hill. New York 17, Association Press, 1945. 450 p. $3.00.

Here is a book unexcelled in its field. Prepared as a text for courses in marriage and the family it deals with all aspects of family life including everything that leads up to, prepares for, and pertains to courtship, marriage, and parenthood.

Pastors, parents and teachers will find this book an invaluable aid. Its usefulness goes beyond class study and can be read easily and helpfully by young people.

It is written in a clear readable style and illustrated with halftones, charts, diagrams and cartoons which both emphasize the main themes and aid the reader's understanding. This is a book for your church library and one to suggest to your public library.

T.T.S.

Christian Vocation

Radio Sermons by Douglas Horton, Ernest F. Tittle and William B. Lampe. Boston, The Pilgrim Press, 1945. 72 p. $1.25.

This volume summarizes a series of thirteen radio sermons delivered by three of America's great preachers over Columbia's Church of the Air in the spring of 1945. The subject, Christian Vocation, is most timely, one on which much light is needed at a time when millions of the nation's youth are trying to find a new niche for themselves.

Perhaps the fairest thing to be said about the volume is contained in its foreword: "The correlation of Christian ethics to day-by-day life and action is not a subject which can be exhaustively treated even in thirteen discussions by three of our most able and eminent religious leaders." However, there is inspiration in these pages for the common man as he attempts to apply the Christian faith to daily life.

The series prepared by Douglas Horton contain a number of insights which youth of this day needs; the church as the center of sainthood, the importance of the church for the average man, and a man's work as cooperation with God. William Lampe has only one serman in the series, but its presentation of the place of the Christian in contemporary historical process makes his contribution important to the volume. In Ernest F. Tittle's contribution is to be found more emphasis upon the need for religious inspiration in daily living.

This is an interesting and beautifully written series of sermons, and they make a good contribution in the direction of a deeper dedication for life. It is to be hoped they will provoke much more and basic thought on Christian vocation.

I.K.B.

The Gospel According to Gamaliel

By Gerald Heard. New York, Harper and Brothers, 1945. 154 p. $2.00.

This little book gives fresh insight into the influence of Jesus and some of his followers in the form of an imaginary journal of Gamaliel, a contemporary of Jesus, the eminent teacher of Saul, and grandson of Hillel, a recognized figure in the history of Judaism. In the words of the author, "This narrative sketch is, then, an attempt to see what the dawn of Christianity looked like through the eyes of one who was of great scholarship, of great tolerance, of great loyalty to the Law, and of great love for mankind." The narrative pictures Gamaliel's observations of Jesus and his brief personal contact with him. It gives an interesting interpretation of the beginnings of Christianity.

While all readers may not agree with some of the interpretations of Jesus' teachings which the author gives, the book can help them to realize the wide divergence of interpretations that might have been given to his teachings by people of his day as well as by scholars of recent years. A definite contribution the book can make is to help Christians understand better how much Jesus owed to the Judaism of his day and something of Christianity's debt to Judaism.

M.Du.B.

How You Can Help Other People

By Samuel M. Shoemaker. New York 10, E. P. Dutton and Company, 1945. 189 p. $1.75.

When a reviewer reads a title like that of this book, he is tempted to say, "What? Another of those popular books for the amateur psychologists?" But even if one takes up the book with some resistance he will find himself reading with deep interest. It is not just another book but a very helpful book, well written and full of deep religious insights out of the rich experience of the writer. Not only the many friends and admirers of Sam Shoemaker will welcome this latest work in his long series of books, but many others who want to learn from his rich experience how to make their Christian life more fruitful in helping others.

The chapter on "What it takes to help people" is an excellent summary of the essential equipment of the counselor. The chapter on "Responsibility" is a comonsense treatment of the theological basis of man's accountability for his own life and for that of others. The Chapter on "What Fellowship Does" is a convincing plea for a vast extension of the small group fellowships which have such marvelous power to restore health to our broken and confused society.

This is a practical book, good for clergy and laymen alike. We think it would be especially helpful for the lay men and women throughout the church who are now being trained in visitation evangelism in connection with the various crusades. It would give more depth and meaning to their contacts with those whom they seek to win for Christ and the Church.

H.J.S.

Our Roving Bible

By Lawrence E. Nelson, New York, Nashville, Abingdon-Cokesbury Press, 1945. 318 p. $2.75.

This potpourri of interesting information about the influence of the Bible on English and American life—together with much that has only a tenuous connection with the main theme—will evoke mixed responses from readers. That it surpasses any other work in its field for "liveliness of treatment" (as per the blurb on the jacket) will be granted. But this liveliness often offends good taste. "Horse Laughs and Hot Gizzards"—"Hell's Bells"— "Apes and Agonies"—these samples of chapter headings give an idea of the

amount of dignity with which the subject is treated. The author goes to great lengths to make it "snappy" as is evident in the chapter entitled "Sex O'clock," which is over seven pages long but has only seven lines that have anything but remote connection with the title.

At the same time it *is* a compendium of much material that does show the wide influence of the Bible on literature and life. Speakers and writers will find a wealth of interesting illustrative material. The origins of many words and phrases are traced to their source in the Bible or in corruptions of Bible words and phrases. It is all entertaining, to say the least, but do not expect to find in it, as the jacket advertises, a "selective readable history of English literature" or a "documentary evidence of the inspiration of the Holy Scriptures." It *is* documentary evidence of a facile, whimsical mind that has browsed in all sorts of places and become expert in "playing hob with holy things," to quote a chapter heading.

P.G.M.

300 Favorite Poems

Compiled by Thomas Curtis Clark. Chicago, Willett, Clark and Company, 1945 124 p. $1.00.

Congratulations,

American Standard Bible Committee!

The publication of the Revised Standard Version of the New Testament is a real literary and religious event. To all who had a part in it, *congratulations!*

Modern Translations Are Here to Stay

No longer need publishers justify the idea of modern translations of the Bible to the reading public. Literally millions of readers already know how much a completely fresh retranslation in modern speech, incorporating all the findings of modern scholarship, means in clarity, in understanding and appreciation of the World's Greatest Book.

Pioneer and Classic
THE MOFFATT BIBLE

"The greatest translation, made by the man most ably prepared to translate it!" So wrote the late, great Dr. John Henry Jowett of the monumental work of Dr. James Moffatt, the greatest Biblical scholar of our generation. A pioneer upon publication, now time-tested and read by millions throughout the English-speaking world, the MOFFATT BIBLE has become a classic, finding each year more new readers than the year before. Ask your bookseller to show you the many editions. New Testament from 60c; complete Bible for $3.50.

Harper & Brothers
Publishers of the MOFFATT BIBLE

Stimulating Reading

for Home, Church and School

The Old Testament Speaks

By **Knopf.** This interesting text aims to stimulate and guide a program of Old Testament study and research. The student is sent directly to the Bible for his source material. Fascinating archeological material is included. 370 pages. **$2.50**

Essentials of Bible History

By **Mould.** A consistently successful text for use in the basic bible course. Its purpose is to furnish the student with a foundation for intelligent appreciation of the Bible through an understanding of the life which produced and is reflected in the Bible. 666 pages. **$3.00**

Types of Literature in the Old Testament

By **Baldwin.** Here is a popular manual planned for courses in the literary study of the Bible. Introduces a number of suggested comparisons with modern works. 218 pages. **$1.25**

The Prophets

Also by **Baldwin.** This compact little book gives a condensation of the lives and works of the great Hebrew prophets. It is in the form which the author found most successful in his own university teaching. 234 pages. **$1.25**

A Manual of Bible History

By **Blaikie** *(Revised by Matthews).* Recognized as a standard work on Old Testament History. The revised edition covers Gospel and Apostolic history with added new Biblical knowledge as derived from archeological and historical study. 432 pages. **$2.50**

Workbook for Old Testament Study

By **Heim.** An invaluable aid for both the teacher and student in the teaching and studying of Old Testament History and Literature. Helps the student locate the more significant items; master outstanding facts; and enlarge his appreciation. 218 pages. **$1.25**

The Ronald Press Company
15 East 26th Street, New York 10

Significant Books for LENT

I Beheld His Glory!
by 'Cornelius the Centurion'

Newsman of Galilee

This is the account of Jesus' last days on earth which created a sensation when it first appeared in the *Chicago Tribune.* It is the work of JOHN EVANS, Episcopal clergyman and dean of religious newspaper editors. He describes the events in Jerusalem during that Holy Week in the language of a modern newspaper reporter. Now put into book form, this great story will especially appeal at this Lenten season. $1.00

Christ the Lord

JOHN KNOX. The faith and life of the early church were centered about Jesus, and, as Dr. Knox points out, "the meaning of Jesus in the early church is nothing less than the whole meaning of the whole New Testament." A scholarly, reverent study of Jesus as he had meaning for the early Christians: how "He was remembered"; "He was known still"; "He was interpreted." $1.75

God In Us

A. CAMPBELL GARNETT. A professor of philosophy in the University of Wisconsin shows how the Christian faith in God, if rightly viewed, is in harmony with the truths of science and history. Dr. Garnett turns the spotlight on a great religious insight: "It is God that worketh in you both to will and to do of his good pleasure." Nontechnical, clear, convincing. $1.50

A Christian Global Strategy

WALTER W. VAN KIRK. Christian missions is not dead, but is it alert to the new challenge today brings? Missions must now operate on a *world scale.* Christianity must give up its five-and-ten-cent conceptions; it must embark, as a unified army, against world paganism. A plea to those who follow Jesus Christ. For only this great Leader can point the way out for a confused world—to a victory that means the coming of the Kingdom. $2.00

Every Day a Prayer

MARGUERITTE BRO. Is widely popular because it is attuned to a realistic age, which calls not for a retreat from life but for an understanding of it, as it presents itself from day to day. Meditations, prayers, poems—for each day of the year. $1.50

300 Favorite Poems

THOS. CURTIS CLARK, compiler. The "handy book" of poems that the average reader understands and likes. From the master poets—and from many modern writers. $1.00

AT YOUR BOOKSTORE

WILLETT, CLARK & CO.

37 W. Van Buren St., Chicago 5

An anthology by Thomas Curtis Clark is welcomed by many people. This volume contains a wide range of poems, many of them dealing with common, everyday things. Attractive selections from the classic poets are included. This anthology is characterized by the brevity and general appeal of the poems. A distinctive feature of the book is a section of humorous and semi-humorous verse under the heading, "Sense, Near-Sense and Nonsense." Many users of anthologies will regret that the remainder of the poems in the book are not grouped under headings and that there is no table of contents.

M.Du.B.

In Every Corner Sing

By Joseph W. Clokey. New York, Morehouse-Gorham Company, 1945, 85 p. $.50.

The author of this little book states that it is written for the layman, "so that he may listen to the music of the church intelligently and through it worship effectively," for the amateur musician, and for the small church. He describes music both as an act of worship and as an aid to worship and gives some helpful suggestions on how to judge worship-music, as he terms it.

Half of the booklet is given to practical suggestions about ways of making music most effective and meaningful in the small church. The brief chapter on "Selecting Music for the Church" should be particularly helpful.

M.Du.B.

Deep Are the Roots

By Arnaud d'Usseau and James Gow. New York, Charles Scribner's Sons, 1946. 205 p. $2.50.

An interesting play dealing with the social side of race prejudice. An intelligent, well educated, young Negro with fine principles returns a lieutenant from the European war. The reactions of the community at large and particularly those of an aristocratic old Southern family in whose home he was raised, to his ideas for equality and education for his race, are strongly depicted. There is love interest between the lieutenant and the younger daughter of the family and the denouement should please both races.

F.E.W.

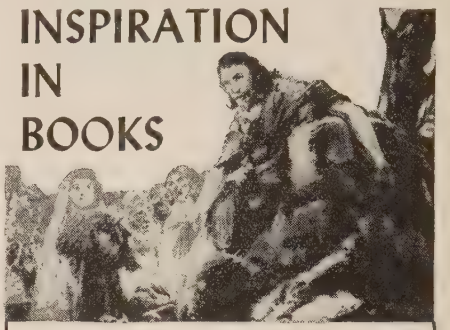
Those of the Way

By Willard L. Sperry. New York, Harper and Brothers, 1945. 146 p. $1.50.

Dean Sperry of the Harvard Divinity School has written this book as a series of meditations for the Lenten season. In 13 chapters he has used a dozen different interpretations of various kinds of "ways." The interpretations are both thought-provoking and inspirational.

The book was prepared in the middle of the war and published before the atomic age was ushered in, and therefore does not refer to the present intensified situation. There is a leisurely feeling of gradual growth in the devotional life of a person. However, it does point out the importance of the right choices, whether this is in the matter of developing habits or in choosing a life philosophy or in making important decisions in time of crisis.

As a sample of one of the interesting thoughts developed in the chapter called "The Narrow Way," the following quotations are given: "The Christian way is not one which closes in and comes to a vanishing point at a dead end . . . There is no per-



THE SERMON ON THE MOUNT
Everett Shinn Illustrated Edition

Text from the King James Version of the Bible, illustrations by the master hand of Everett Shinn. Full color and black and white. **$2.00**

★

STORIES TO LIVE BY

The Beatitudes for Children in simple, charming stories of everyday life. By Gertrude McKelvey; illustrated by Pelagie Doane . . . **75 cents**

★

CRUDEN'S CONCORDANCE

The great work that has become standard for modern scholarship. 783 pages. **$3.00**

★

PILGRIM'S PROGRESS

The Frederick Barnard illustrated edition of Bunyan's masterpiece . . . **$1.00**

★

HURLBUT'S STORY OF THE BIBLE

Over 1,800,000 copies of this distinguished work have been sold to people of all denominations. **$2.50**

★

THE SHEPHERD GOD
By Joseph Howard Gray

Meditations on the Twenty-third Psalm. Excellent, pocket-size. **$1.00**

★

GOD'S MINUTE

One of the most cherished collections of prayers. Cloth. **75c**; Fabrikoid. **$1.00**; Embossed Kraft. **$1.50**

AT YOUR BOOK STORE

THE JOHN C. WINSTON CO.

IN PHILADELPHIA

verted praise of strait and narrow things for their own sake . . . It is not as though that fine old metaphor of the narrow path to the city set in a broad place is peculiar to religion, or without parallel in other areas of life . . . For in our arts and sciences, as in our sports, renunciation and self-discipline are commonplace . . . If one will cling to the idea that, just because the heart and the mind of the Christian are rightly set on what is 'wide' one will soberly accept as its normal approach, the way which is 'strait.' "

R. E. M.

Additional Books Received

*The Church Beautiful. By John R. Scotford. Boston, The Pilgrim Press, 1945. 161 p. $3.50.

The C.T.A.D., The War and the Post War. By Vicente Lombardo Toledano. Mexico City, Universidad Obrera de Mexico, 1945. 128 p.

The Living Bible. By William Clayton Bower. New York and London, Harper and Brothers, 1946. 229 p. $1.50. A new revised edition of a provocative discussion of the use of the Bible in the life of today, its origin, nature, and its function in the religious community, together with practical suggestions for religious living.

Pirke Aboth. Edited by R. Travers Herford. New York, Jewish Institute of Religion, 1945. 176 p. $2.00. Third Revised Edition. The Pirke Aboth, a collection of writings which are a part of the Mishnah, the body of Jewish law not contained in the Pentateuch, is revered by the Jews not only because it is a classic of Jewish literature but also because it speaks to the heart of Jews. It is here edited with an introductory translation and commentary by a Christian Hebraist.

Prayer Book for Men . . . By William Toth. St. Louis 3, Eden Publishing House, 1945. 115 p. Paper, $.50; Gift, $1.00. A helpful book of prayers written by men especially for men. The vocations of men are uniquely used as prayer opportunities.

*66 More Modern Parables for Young Folks. By John Henry Sargent. Boston, W. A. Wilde Company, 1945. 132 p. $1.50.

*Source Book on Spiritual Life and Evangelism. Compiled by Henry H. Sweets. Louisville 2, The Executive Committee of Christian Education of the Presbyterian Church in the U. S., 1945. 248 p. $2.00.

*The Spiritual Gospel. By W. A. Smart. New York, Nashville, Abingdon-Cokesbury Press, 1946. 134 p. $1.00.

The Synoptic Gospels. By Montgomery J. Shroyer. The Books of the Law. By Walter G. Williams. New York, Nashville, Abingdon-Cokesbury Press, 1945. Each 160 p. $.60. The first two of eight books in "A Guide for Bible Readers" under the editorship of Harris Franklin Rall. A continuous commentary on Bible passages, pointing out their teaching and preaching values.

The Temple. By W. E. Orchard. New York, E. P. Dutton and Company, Inc., 1946. 167 p. $1.00. A new edition of a famous book of prayers which are especially helpful as meditation in preparation for individual prayer.

*A Treasure of Hymns. By Amos R. Wells. Boston, W. A. Wilde Company, 1945. 392 p. $2.00.

Your Faith and Your Neighbor's. By Frederick Hall. Boston, W. A. Wilde Company, 1945. 142 p. $1.00. A book of questions and answers about various religions. ancient and modern, including several Protestant denominations.

* To be reviewed.

Begin Your Membership in the

PULPIT BOOK CLUB

with Any One of These Recent Selections

No. 1

EVENT IN ETERNITY

by Paul Scherer

$2.00

The latest, and considered by many, greatest work by the famous preacher and author, making the message of Isaiah come alive for us and our day.

No. 2

PASTORAL WORK

by Andrew W. Blackwood

$2.00

The complete aud authoritative guide for the minister in his many problems of pastoral work, especially helpful for the new and modern problems.

No. 3

WHAT JESUS WAS LIKE

by G. Ernest Thomas

$2.00

A brilliant work describing the actual physical characteristics of Jesus—the color of His hair, eyes, etc. The author goes to the Bible for his sources.

. . . and you will receive FREE as your premium for joining a copy of

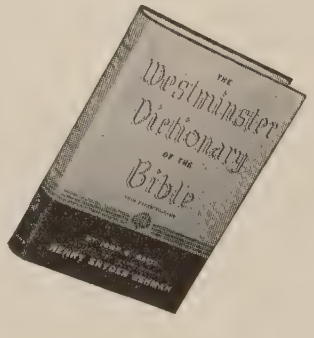
THE WESTMINSTER DICTIONARY OF THE BIBLE

by JOHN D. DAVIS

Revised and rewritten by Henry Snyder Gehman

Regular Retail Price, $3.50

The well-known and universally accepted Davis Bible Dictionary has now been rewritten and completely revised. Having long fulfilled a useful purpose for pastors, church workers, students and Bible teachers, this thoroughly revised handbook continues to maintain its tradition of sound and conservative scholarship, while yet receiving new life through recent advances made in philology, geography, history of the ancient Near East, and Bible criticism. Printed on fine, thin paper for compactness and ease of handling, *this is the only self-pronouncing Bible Dictionary in existence.* A work that is accurate, thorough, and authoritative in statement and content, and unsurpassed in its constructive value to all students and readers of the Bible.



You May Obtain This Magnificent $3.50 Book Absolutely Free by Joining the Pulpit Book Club!

What Membership in the Pulpit Book Club Involves

Just sign and mail the Membership Order Form and you enroll. There are no fixed sums that you must pay as a member, and there are no requirements as to purchasing any amount of books from the club. You simply pay for each book as you receive it, and you receive one book free with each three selections of the Pulpit Book Club that you purchase. You may terminate your membership at any time. You receive a Bulletin each month announcing the selection, and if you do not wish to have it come to you a form is provided on which you may notify us. *You have absolutely no obligations as a member*—you buy the books when you want them, and receive dividends for those that you do buy!

Int. Jour. 3-46

THE PULPIT BOOK CLUB, Great Neck, N. Y.

Please enroll me in THE PULPIT BOOK CLUB and send me FREE as my premium for joining the club THE WESTMINSTER DICTIONARY OF THE BIBLE.

You may begin my membership with Selection No....., for which I enclose $2.00. I am under no obligation to purchase any books if I do not choose to do so. You will send THE BULLETIN each month and your principal selection unless I inform you to the contrary. I reserve the right to return for full credit within ten days any books that I purchase from the club. For every three principal selections that I purchase I am to receive one book free as a dividend.

Name.....

Address.....

City..... Zone..... State.....

What's Happening

Protestant Film Commission Appoints Secretary

NEW YORK, N. Y. Lieutenant Paul Heard, U.S.N.R. was appointed executive secretary of the recently-organized Protestant Film Commission at the first meeting of its Board of Directors, held in New York City. The Board also voted to set a $1,000,000 goal for a revolving fund to provide religious motion pictures, advise the industry, and raise the standards of presentation. Although still in service, Lieutenant Heard is due to be discharged from the Navy within a few weeks. At present, he is working on Navy productions in Hollywood. He formerly was connected with the visual education department of the University of Minnesota and the department of visual aids of the Methodist Board of Missions. Officers of the new organization are: Rome A. Betts, secretary of the American Bible Society, president; S. Franklin Mack, secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., vice-president; Mrs. Norman Vincent Peale, United Council of Church Women, secretary; Kinsey Merritt, public relations department of the Railway Express Agency, treasurer.

"Victorious Living" on 13 New Stations

CHICAGO, Ill. New stations inaugurating the International Council radio program, "Victorious Living," are:

Portsmouth, Virginia. Station WSAP, sponsored by Portsmouth Ministerial Union, 8:00 a.m.

Norfolk, Virginia. Station WTAR, Norfolk Ministers Association, (time not determined).

Danville, Virginia, Station WBTM, Ministerial Association, 7:20 a.m.

Hazleton, Pennsylvania, Station WAZL, Hazleton Ministerial Association, (time not determined).

State College, Pennsylvania, Station WMAJ, Centre County Ministerial Association, and Centre County Sabbath School Association, 5:05 p.m.

Easton, Pennsylvania, Station WEST, Easton, Phillipsburg and Vicinity Ministerial Association, 2:55 p.m. M-F; 8:30 a.m. Saturday.

Herrin, Illinois, Station WJPF, Williamson County Ministerial Alliance, 6:10 p.m.

Rockford, Illinois, Station WROK, Rockford Ministerial Association, 3:15 p.m.

Marshalltown, Iowa, Station KFJB, Marshalltown Ministerial Association, 9:00 a.m.

Middletown, New York, Station WALL, Middletown Council of Churches, 8:45 a.m. M-F; 7:45 p.m. Saturday.

Salina, Kansas, Station KSAL, Christian Laymen's Association and Ministerial Association, 10:25 p.m. except Friday.

Corpus Christi, Texas, Station KRIS, Ministerial Alliance of Corpus Christi, 7:40 a.m.

Gainesville, Florida, Station WRUF, Gainesville Ministerial Association, 6:50 p.m.

Favorable Decision Given in Champaign Weekday Case

By Erwin L. Shaver

CHICAGO, Ill. The program of weekday religious education as carried on in Champaign, Illinois, does not violate the laws of the State of Illinois or of the United States. This is the unanimous opinion of Judges Frank B. Leonard, Martin E. Morthland and Grover Watson in the Circuit Court of Champaign County, on a case tried before them last September. The complainant, Mrs. Vashti McCollum, a professed Rationalist and Atheist, asked that the school board discontinue the classes in religion held in public school buildings on the grounds of alleged infringement of religious freedom and the expenditure of public funds for sectarian teaching.

In rendering the decision the judges said: "The court feels that an honest attempt has been made and is being made to permit the religious instruction to be given by qualified teachers of any sect to people of their own faith. We have in the Supreme Court an unmistakable authority for the proposition that the doctrine of separation of church and state does not mean that there is any conflict between religion and the state in this country or any disfavor of any kind upon religion as such."

Even though the case may be appealed by the complainant to the Supreme Court of Illinois and possibly to a federal court, the fact of a favorable decision in the Circuit Court is most encouraging. Those who heard the evidence and the arguments presented last September and noted the conscientious and careful conduct of the trial by the judges, have every reason to believe that the Illinois Supreme Court will sustain this decision.

Our forefathers rightly foresaw the dangers of a church-controlled state. With equal clarity they saw the contribution of religion to democracy and gave vocal and documentary expression to encouraging it. Their ideal was "a free church in a free state"—each cooperating with the other without control by either. This is the essential relationship in the weekday religious education program which has become a nation-wide practice. The phrase "teaching religion in the public schools" is not an accurate description, since the courses are not a part of the required public school curriculum, nor in sixty per cent of the cases do they even meet in public school rooms. The phrase "religious education in cooperation with the public schools" is a more accurate and preferred term.

(An article by Thomas H. West, dealing with some of the legal aspects of this important case will appear next month. Ed.)

The January Cover

The Elizabeth Orton Jones picture of the children in a library, printed on the cover of the January *International Journal,* attracted so much attention that the colored copies printed by the *Chicago Tribune* were soon sold out. Many *Journal* readers were disappointed at not being able to get them. The *Tribune* has kindly agreed, however, to reprint this picture to supply those who still want it. Reproductions, size 10 x 13, on enamelled paper, are available for $1.00 each from the Chicago Tribune Public Service Bureau, 1 South Dearborn, Chicago, Ill.

If You Are Moving—

—be sure to let the Journal Circulation Department know your new address just as soon as possible. By letting them know promptly you will receive every issue and you will save the Department the time it takes trying to find out where your missing copies went—to say nothing of the extra cost of re-sending you the copies you missed, since the Post Office does not forward second-class matter.

Please give us your old address as carried on the mailing wrapper as well as your new one.

It takes a full month to get a change of address incorporated into our mailing list, so it will be helpful to both of us if you will send in your change of address as soon as you know it. Thank you.

Personal Notes

MANCHESTER, N. H. Miss Elizabeth McGuffey has recently been called as director of Religious Education for the Franklin Street Congregational Church, Manchester. Miss McGuffey has been for the past several years Director of Education at the First Congregational Church, Toledo and prior to that time was Minister of Education at the First Baptist Church, Evanston, Illinois. Miss McGuffey has been associated with the Directors, Section of the International Council for several years and recently served as its Chairman.

BERKELEY, Calif. Rev. Alvin W. Braden has been appointed the Director of Evangelism for the churches of the Disciples of Christ in northern California. The Rev. Clinton P. Campbell, formerly Director of Religious Education at the Wilshire Christian Church in Los Angeles, has been appointed as Director of Religious Education for the same area.

TORONTO, Ont. The Rev. Nelson Chappel has been appointed Associate Secretary of the Religious Education Council of Canada. Mr. Chappel, a minister of the United Church of Canada, recently returned from overseas, having been a chaplain with the Royal Canadian Air Force. He is to major in Boys' Work and Leadership Training.

Character Research Project Gets Scholarship Funds

SCHENECTADY, N. Y. An anonymous donor has indicated his intention of giving $50,000 over a period of five years for the work of the Union-Westminster Character Research Project. This project is being conducted under the direction of ERNEST M. LIGON, Chairman of the Field of Psychology, in the Laboratory of Psychology, at Union College, Schenectady, New York. The purpose of the gift is to help construct curricular materials and methods for developing the character attitudes which were established during the first ten years of research. A part of it will be set aside for one or more post-seminary research fellowships. Some graduate scholarships may also be established.

Council Happenings

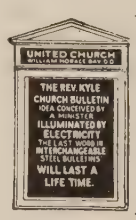
TOLEDO, Ohio. At the annual meeting of the Toledo Sunday School Association, REV. THEODORE L. RYNDER, executive secretary, announced that over 4,000 members were added to Toledo Sunday schools in the 24th annual membership campaign. This represented the largest gain in the history of the Association. Mr. Rynder also announced that 5,000 students attended the 72 vacation Bible schools held last summer. A 33 per cent gain in enrollment was reported by the Toledo Training School for Church School Leaders, which closed the first term of its 28th year last night.

SOUTH BEND, Ind. Catholic and Protestant leaders of South Bend recently joined in supporting an organized effort to alleviate human suffering in Europe. They issued a joint statement calling on the government to adopt a policy of "common humanity" toward the conquered countries of Europe. The statement was issued jointly by the Right Rev. Msgr. John S. Sabo, dean of the South Bend deanery of the Catholic diocese of Fort Wayne, Ind., and Rev. Robert H. Daube, president of the Council of United Churches of St. Joseph county, on behalf of the world friendship department of the Council of Churches.

ST. PAUL, Minn. The St. Paul Council of Churches has recently called REV. WILLIAM WIMER, an Evangelical and Reformed minister, as its Director of Youth Work. Mr. Wimer was the Director of the Y.M.C.A. Camp Craft at Staten Island, N. Y. and recently completed his work at Yale Divinity School.

PRESBYTERIAN COLLEGE OF CHRISTIAN EDUCATION
Affiliated with
McCORMICK THEOLOGICAL SEMINARY
A Strategically Located School Provides
Professional Training for College Graduates Preparing for Church Vocations in
Christian Education — Missions
Social Work
The Two-year Curriculum leads to the M. A. Degree
For Information Address
Pres. J. Harry Cotton, Ph. D.
832 Belden Avenue — Chicago 14, Ill.

WANTED: Secretary to direct Christian Education in well-known Presbyterian church, Mid-West city. Apply stating qualifications, references, salary desired, etc. to Box 7, International Journal of Religious Education.



CHURCH BULLETINS
Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L. H. E. Winters Specialty Co., Davenport, Ia.

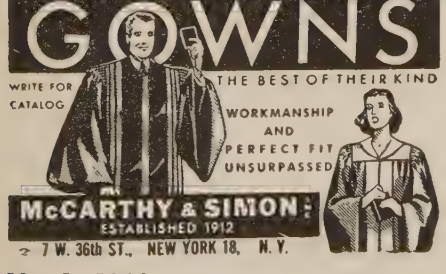
Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1149 South 4th St., Greenville, Ill.

NEW! EASTER PROGRAM in
2 x 2 Cathedral Kodachromes
38 slides in glass binders.....$22.30
in cardboard mounts.... 18.50
Complete with program guide
Write today for free descriptive circulars.
BOND SLIDE CO., Inc. Dept. RE
68 W. Washington St. Chicago 2

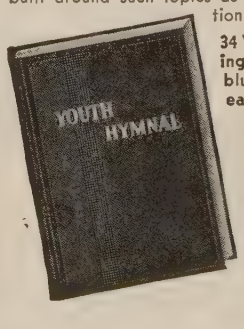
SUMMER COURSES
In
UNION THEOLOGICAL SEMINARY
Under the Columbia University Summer Session
July 8 to August 16, 1946
Three-week terms: July 8 to 26, and July 29 to August 16
RELIGIOUS EDUCATION:
William C. Bower, Emergent Problems
Mildred Eakin, Method with Children
Harrison S. Elliott, Personal Counselling
Wesner Fallaw, Church Education
Paul Irwin, Leadership in Religious Education
William S. Hockman, Audio-Visual Aids
Clarence Shedd, Religion in Higher Education
and others
BIBLE, ETHICS, PHILOSOPHY, THEOLOGY:
E. E. Aubrey, R. E. E. Harkness, John Knox, J. T. McNeill, Reinhold Niebuhr, Liston Pope, Samuel Terrien, Paul Tillich, and others
TWENTY-SIXTH ANNUAL CONFERENCE FOR MINISTERS AND RELIGIOUS WORKERS, July 15 to August 9
Address: Director of Summer Courses
Union Theological Seminary
3041 Broadway
New York 27, N. Y.

Inscription FLAG SETS
AS GIFT OR MEMORIAL

• In 6 heights 1 ft. to 9 ft.
Flag Desk-Wate & other heights for Desk, Mantel, Table & Platform. Inscribed Bases (Pledge, etc.); back may have Gift or Memorial Nameplate.
(pat. appld. for)
11" $ 1.50 pair
20" 3.00 pair
40" 10.00 pair
60" 17.00 pair
8 ft. 67.50 pair
9 ft. 82.50 pair
Illustrating 11" ht. $1.50 pair
At your Supply House or
REPUBLIC COMPANY, Dept. A36
176 W. Adams St. Chicago 3, Ill.
Highest Quality and Craftsmanship
Circular on request.

PULPIT AND CHOIR GOWNS
THE BEST OF THEIR KIND
WRITE FOR CATALOG
WORKMANSHIP AND PERFECT FIT UNSURPASSED

McCARTHY & SIMON, Inc.
ESTABLISHED 1912
7 W. 36th ST., NEW YORK 18, N. Y.

Keep YOUNG AMERICA Singing

TODAY . . . as never before . . . youth needs to be prepared for what tomorrow may bring . . . for service . . . for a victorious American life.
YOUTH HYMNAL, containing material for complete worship services, meets the needs of our young people better than any other book. It is built around such topics as Challenge, Consecration, and Courage.


34 Worship Programs, Responsive Readings and Prayers, in its 224 pages. Dark blue and gold waterproof cover . . . easily cleaned. $50 per 100 not postpaid.
The Rodeheaver Hall-Mack Co. SACRED MUSIC PUBLISHERS
137 W. Ninth St., Winona Lake, Ind.
Please send examination copy of YOUTH HYMNAL.
NAME OF CHURCH_____
NAME_____
☐ Pastor ☐ Superintendent ☐ Committee Member
ADDRESS_____ CITY AND STATE_____

Current Feature Films

Estimates prepared by Independent Filmscores

Film suitable for:
M—Mature audience
Y—Young People
C—Children
o—*Outstanding for Family*
†—*Outstanding for Adults*

Abilene Town (UA) Edgar Buchanan, Ann Dvorak, Randolph Scott. *Melodrama* results when interests of cattlemen and of permanent settlers clash in Kansas after Civil War. . . . An *overdose* of saloon brawling in an otherwise typical western. **M,Y**

And Then There Were None (Fox) Barry Fitzgerald, Louis Hayward, Walter Huston. *Melodrama* based on detective novel and play, "Ten Little Indians," about how ten people, each reputedly guilty of unpunished murder, are assembled by unknown host in lonely island mansion for successive annihilation. . . . A "grown-up" detective film, directed by Rene Clair for *amusement and suspense*, with a minimum of gore. **M,Y**

The Crimson Canary (Univ.) Noah Beery, Jr., Lois Collier. *Melodrama* about members of a jazz band accused of murdering their girl singer. . . . Divided emphasis —on music by the band, on murder mystery —makes for *inept* results. **M,Y**

The Daltons Ride Again (Univ.) Noah Beery, Jr., Alan Curtis, John Litel, Martha O'Driscoll. *Melodrama.* How the brutal bank robbers, so courageous and loyal to each other, ride toward the Argentine to go straight, are tempted along the way to return to crime to save ranch for widow hounded by conniving land agents. . . . More subtlety than in average western, but with *usual gunplay, hard riding*, etc. Bandits get their just deserts, but are glorified in so doing. **M,Y**

Fallen Angel (Fox) Dana Andrews, Charles Bickford, Linda Darnell, Alice Faye. *Melodrama.* Cynical drifter, stranded in small California town, charms wealthy girl into marriage in order to finance affair with grasping waitress. Despite accusation in murder of latter, is reformed by wife's strangely blind trust. . . . Hard-boiled, realistic characterizations, brutal situations, deftly depicted in *sordid* story which fails to make its points because of uncertain purpose in character and theme. **M**

Frontier Gal (Univ.) Rod Cameron, Yvonne De Carlo. *Melodrama* about a saloon entertainer and a cowboy of the 1910 period who marry, quarrel, are reunited by small daughter. . . . Western dressed up in technicolor and publicity, with the usual brawling, labored comedy, plus *absurd* attempts at satire. **M,Y**

Getting Gertie's Garter (UA) Marie McDonald, Dennis O'Keefe, *Farce* provided by attempts of now-married scientist to retrieve garter he once presented to former sweetheart. . . . Bedroom situations and continuous efforts of characters to avoid one another make for fast-paced, confusing, *mediocre* farce. **M,Y**

The Harvey Girls (MGM) Judy Garland, John Hodiak, Angela Lansbury, Marjorie Main. *Musical.* Girls brought to frontier Arizona town to serve in Harvey restaurant clash with saloon interests, lavishly served by girl entertainers, before they succeed in "civilizing" the rugged locale. . . . Brightly technicolored extravaganza, a *frothy dressing* for a very silly story, sketchy in concept and depending heavily on saloon brawls, etc., for its drawing power. **M,Y**

The House of Dracula (Univ.) John Carradine, Lon Chaney, Martha O'Driscoll. *Melodrama* utilizing the Wolf Man, Dracula and Frankensteen's monster, with a doctor who in seeking to help their afflictions is himself transformed into mad murderer. . . . *Fantastic nonsense* almost makes ludicrous the elaborate attempts at horror.

†**The Last Chance** (Swiss film distributed by MGM) John Hoy, Therese Giebse, Ray Reagan. *Drama.* Experiences of group of assorted refugees, led by three downed Allied aviators, as they escape from Germans in Italy over Alps into Switzerland. . . . Particularly interesting because of method—focusing of camera on refugee group alone; using amateurs, most of them actually refugees and internees in Switzerland, as performers; setting dialogue naturally in language of persons speaking it. Sometimes action and lines are obvious, awkward, but for most part this is a *realistic*, unassuming, suspenseful film, with many effective details. **M,Y**

Leave Her to Heaven (Fox) Gene Tierney, Cornel Wilde. *Drama.* Viciousness of selfish wife who in seeking to possess entirely all that she loves, wreaks destruction on her family and herself. . . . Technicolored settings, elaborate in the extreme, exist for themselves in pretentious, *unpleasant* story that preaches a sermon of sorts until lost in its own sensationalism. **M**

†**The Lost Weekend** (Par.) Ray Milland, Philip Terry, Jane Wyman. *Drama.* Agonies of an alcoholic as he suffers degradation, loss of self-respect, delirium in effort to gratify long-indulged desire for liquor. . . . Despite one speech, minute in total effect, which gave distillers excuse for their expensive newspaper ads bowing to film as showing that "*some* men should not drink," this remains a *powerful portrait* of the sufferings of a drunkard, convincingly, honestly performed and told admirably in terms of camera rather than words. A commendable dissertation on a timely subject. **M,Y**

Mildred Pierce (War.) Bruce Bennett, Lee Bowman, Jack Carson, Joan Crawford. *Drama.* A mother's blind determination to provide luxuries for unworthy daughter leads to tragedy. . . . Despite film's attempt to enoble a mother essentially selfish herself, and insufficient motivation for situations presented, this heavily dramatic story manages, perhaps unconsciously, to set forth as *vicious* a picture as can be imagined of the tawdry absorption in money-making, absence of any worthy impulse, in certain sections of American life. Immoral implications in characters and events never fully resolved. **M**

Paris Underground (UA) Constance Bennett, Gracie Fields. *Melodrama* based on factual narrative about two women—one American, the other British—who, in Paris during occupation, smuggle downed Allied flyers out of country. . . . Stress is embarrassingly placed on *glamorous adventures* of glamorous ladies rather than, properly, on melodrama for which theme called. **M,Y**

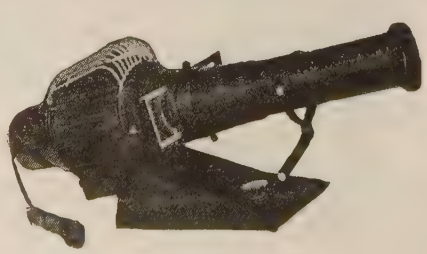
Scarlet Street (UA) Joan Bennett, Dan Duryea, Edward G. Robinson. *Melodrama.* Meek cashier, victim of shrewish wife, is amateur painter in spare time; becomes infatuated with gold-digger until he discovers she has been exploiting him for benefit of worthless boy friend; murders her, becomes a derelict haunted by his unpunished sin. . . . *Effective presentation of a sordid theme.* **M**

Senorita from the West (Univ.) Jess Barker, Bonita Granville, Allan Jones. *Comedy* about an orphan, cared for by comic prospectors, who wins fame overnight in New York as radio performer. . . . Ridiculously *amateurish, makeshift* in conception and performance. **M,Y**

She Wouldn't Say Yes (Col.) Lee Bowman, Rosalind Russell, Charles Winninger. *Comedy.* Again the self-possessed career woman (here, a psychiatrist) who swears she is impervious to romance—with the inevitable results. . . . Luxuriously-set comedy on *very familiar pattern*, with considerable innuendo, repetitious farce; a paen to uninhibited action as recipe for happiness. **M**

The Stork Club (Par.) Barry Fitzgerald, Don DeFore, Betty Hutton. *Comedy.* A Cinderella story about a night club hat check girl thrust into luxury by crotchety millionaire she saves from drowning, with consequent misunderstandings among her friends. . . . Glorification (at no cost) of

A COMPLETE VISUAL EDUCATION SERVICE
FOR THE CHURCH
QUALITY SLIDES
2" x 2" and 3¼" x 4"
PROJECTORS
2" x 2" • FILM STRIP • 3¼" x 4" • OPAQUE
PROJECTION SCREENS



Write for Information
(No obligation)

RYAN LANTERN SLIDE SERVICE
DAVENPORT, IOWA

existing New York night club incidental to fiercely-paced comedy, with inserted sequences of popular song. *Fairly entertaining.* **M,Y**

TVA (RKO "This Is America" series) *Documentary* contrasting eroded hills of Tennessee Valley of a decade ago with the fertility, industrialization of the region today, emphasizing the change in living standards for the people affected by the projects. . . . Poetic commentary occasionally gets out of hand, but film succeeds in giving a vivid overall picture of the changes wrought. *Commendable* use of film for a purpose. **M,Y,C**

Whistle Stop (UA) Ave Gardner, George Raft. *Melodrama,* with accompanying sordiness, that goes on behind the garish fronts of small-town roadhouses. . . . Not bad as melodrama, and useful in picture of the unloveliness of its setting, but *uncertain in purpose*—whether to make its leading character, a youthful ne'er-do-well, a hero or a heel. **M**

Films for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education

The following materials are available through the denominational book stores, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

For Better Understanding of Our Southern Neighbors

The American Council on Education has assembled and is distributing 33 2 x 2 slide units on "The Other American Republics." These have been deposited in regional depositories for loan distribution: The Southern California Council of Inter-American Affairs; The Rocky Mountain Council on Inter-American Affairs; U. S. Office of Education; Pan American Union; Art Institute of Chicago; The Pan American Society of Massachusetts and Northern New England; The Southern Council on International Relations; Portland Extension Center of the Oregon State System of Higher Education; Philadelphia Museum of Art; and Institute of Latin American Studies of the University of Texas. For complete information concerning availability and service charges write directly to the nearest depository.

Three of these sets have been reviewed:

Indian Life in the Highlands of South America

No. C-10, 49 slides. Sale price $24.50.

Presents the life pattern of the Indians living in the Altiplano of Bolivia and Peru. The photography and coloring are beautiful. Slides might be selected from the set and used with any age group studying a unit on Indian life of South America. The set could also be used effectively for family night.

Housing in Latin America

56 slides. Sale price, $28.00.

The relation of available building materials and environmental factors to the varied types of housing found in Latin American countries. The special value for religious education seems to be that many different kinds of housing are shown. Variety ranges from the little hut to the great apartment building. The set should be useful in connection with units of study dealing with the homes that people live in or a study of South America.

Contemporary Mexican Murals

C-20. 71 slides. Sale price $35.50.

Outstanding murals of Diego Rivera and José Clemente Orozco. This set of slides offers an opportunity to study the development of the styles and techniques of these artists. It has very limited use for religious education. If a group, however, should be studying the contributions through art of the various countries, a selection of slides from this set might round out the study.

Other sets in these series will be reviewed later.

BOOK YOUR LENTEN MOTION PICTURES *Now!*

in 16-mm. sound or silent

Hundreds of Appropriate Subjects

WORSHIP — REVERENCE — INFORMATION

including

The best loved hymns—Sing from the Hymn Book of the Screen

IDEAL PICTURES CORP.

28 E. 8th St., Chicago 5, Illinois

or Any Branch or Affiliate

Slide 1. Christ or Diana
Painting by Long from Art Education
Used by permission.

The Panorama of the Christian Church

In 150 Kodachrome Slides

With Leader's Guide by Roland H. Bainton

The 150 slides of famous paintings, frescoes, mosaics, illuminated manuscripts, stained glass windows and photography cover the broad outline of church history. The slides may be used in any number of ways, such as the basis of an intensive study on the growth of the church, or as the basis of short courses on church architecture, church symbolism, how the Bible was made, biographical studies of men and women who had the courage to stand by their religious convictions in spite of persecution and death, or as a source to which to turn for illustrative material to enrich any course on church history. Dr. Bainton's Guide printed in a handy loose-leaf binder carries interesting factual and interpretative notes on these slides.

$65.00 for the set of 150 slides with Leader's Guide.
Single slides, 50 cents each.

Send for circular listing the 150 slides and giving detailed information regarding the series.

***All Aboard* for Adventure**

A Series of World Friendship Records

For Juniors and Junior High School Boys and Girls

Introduces a New and Effective Teaching Technique

The Brotherhood of Man and the Fatherhood of God ideology takes on reality for boys and girls of junior and junior-high ages through these twelve stirring programs which dramatize true incidents in the lives of our armed forces, native Christians and missionaries in the Orient and Pacific Isles during World War II.

What to Order

The Set of 12 phonograph records with Leader's Guide	**$25.00**
The Adventure Log, the text for boys and girls, 1-11 copies	**.20 ea.**
12 or more copies	**.12 ea.**
Leader's Guide	**.10**

Send for circular introducing the twelve programs in detail.

THE PILGRIM PRESS

14 Beacon Street, Boston 8, Mass.

19 S. LaSalle St., Chicago 3, Ill. 124 West Fourth St., Dayton 2, Ohio

Editorials

"I Only Am Left!"—

THERE IT LAY, the saucy thing, on the news stand at the corner store, fighting for your eyes while a parcel was being wrapped—a magazine with the garish cover, loud colors and absurd drawings that mark the comic strip and the "pulp" level of literature. And its title said that it was intended for those who are your lifelong interest: adolescents. So you paid your ten cents and bore it home, wondering what the world of the pulp's Superman had to say to the turbulent teens.

You found out! Here was a high school basketball story that sparkled with drama, fast movement of plot, local color that would compel reading by anyone with an ounce of sporting proclivities in him. And conflict: should a team from the near-North play the championship game with a team from the near-South when the latter refused to play if the Negro star played? The issue ran through the school, involving principal, coach, and team, even affecting a charming love interest in the bud. The white players and the whole school finally came around to refuse to play, by a sane and democratic process, and the whole business was as good a piece of education in race relation as you ever saw.

A girl tells what is wrong with boys and a boy does the vice versa act, while both expound in vitriolic language a philosophy of boy-girl relations that many of us have written polysyllables about for many years. The desire to go to Hollywood brings out the fact that you can *if you want to*, with much said about hard work. Crooning, dress designing, cooking, fixing your room, winning in athletics though handicapped—all get attention, but without a smudge in forty pages.

The comic sections, with their absurd drawings and everyday situations, give a laugh without twisting moral principles. And, of course, there is a war "comic" so-called but it ends when a letter falls from the pocket of the dead hero wherein he writes about the battles of peace against discrimination, injustice, poverty—as if Fosdick or Wallace had turned to cartooning.

To find an unseen ally in such an unexpected quarter! Then one's mind turns to others: to Sara Teasdale's stories in the *Atlantic* which preach racial understanding to thousands who never read us who write in religious periodicals; to Prime Minister Attlee who "preached" to Congress on the atomic bomb with a text from the New Testament; to those Congressmen like Dr. Judd who are working so hard for a better world; to the national Canadian magazine with a Christmas editorial last December that could have been read from any pulpit; to the men you happen to know among both labor and management who seek a larger and better way than the selfish interests of their group. At church this morning one hears about a drug store proprietor in a Kansas town who checked on the musical taste of the young people by listing the tunes they played on the "Juke Box." He discovered that the good, semi-classical music was played three times as often as the "boogy-woogy" selections.

To think of these and many others who are with us is not to suppose that the Kingdom will be here tomorrow morning or to blink one's eyes to the forces we oppose. It is to take to one's own heart the experience of Elijah, the blue and egotistical prophet.

Poor Elijah, going on his own melancholy way, blind to the seven thousand who had not bowed the knee to Baal, to the seven thousand mouths that had not kissed him, and saying, "I, even I only, am left." The editor of that youth magazine has not kissed Baal. Let us write him a letter right now. And may we all take courage from the multitude like him whom we do not know but whose existence is proven by the few we do know, carrying the flag forward!

The Cover Picture

WHEN Gerald Honthorst (Dutch, 1590-1656) painted the picture reproduced on the cover for Prince Giustiniani, he called it "Christ Before Pilate." Later observers of the picture, noting the furred cap and scholarly look of the accuser, and the candle lighting the books, have thought that the artist was a little mixed in his biblical history and that the scene is really of Christ before Caiphus. It is so called in some catalogues. After being owned by members of the royalty in several countries, the painting now belongs to the National Gallery in London. It was the first to call the attention of the English to the paintings of Honthorst, who is also known as Gerardo della Notti, a nickname gained in Italy where he studied under Caravaggio. His naturalist style and the story-telling quality of his paintings make him a favorite three hundred years after his death.

They Believe in Camp

THE FARMER AND HIS WIFE stopped at the Council office the other day to express concern for a current social problem. While there they recalled their own happy days in an International Council youth camp years ago and said they were encouraging the young people in their little rural church to go to camp next summer. The young people had caught their enthusiasm and had saved their nickels all year.

Then the church burned down. With the generosity so often characteristic of youth, the boys and girls offered to give the money they had saved to go on a new building fund. What happened? The church refused the money, on the ground that *trained young people were more important to the church than a building!*

Here is a sound sense of values, and the one best argument for church camps. Through the years the Illinois farmer and his wife have kept an interest in young people, in the educational program of their church, and in social problems. And they look back to the youth camp they attended as the experience that widened their horizons and deepened their dedication to Christ and his church.

When Am I a Teacher?

WHEN I have mastered much knowledge and my mind has ranged far amid the mysteries of life,—
then only am I worthy to draw nigh to the outer gate in the temple of the Teaching Art.
When I have learned the laws of teaching and of true leadership,—
then only may I enter the outer court of this most sacred of God's holy temples.
When I have observed long the inner world of a growing life so that its ways are my ways and its thoughts are my thoughts,—
then only am I privileged to press on into the Holy Place itself.
When I have gained an exquisite insight into life whose power demands that it be shared;
when I am tortured by living values that I have been too weak or too old to gain;
when my only relief lies in my desperate but joyous effort to help some less mature life to gain that which has eluded me;
and when I thus am compelled to be a teacher,—
then only have I entered God's Holy of Holies and have become a teacher indeed.

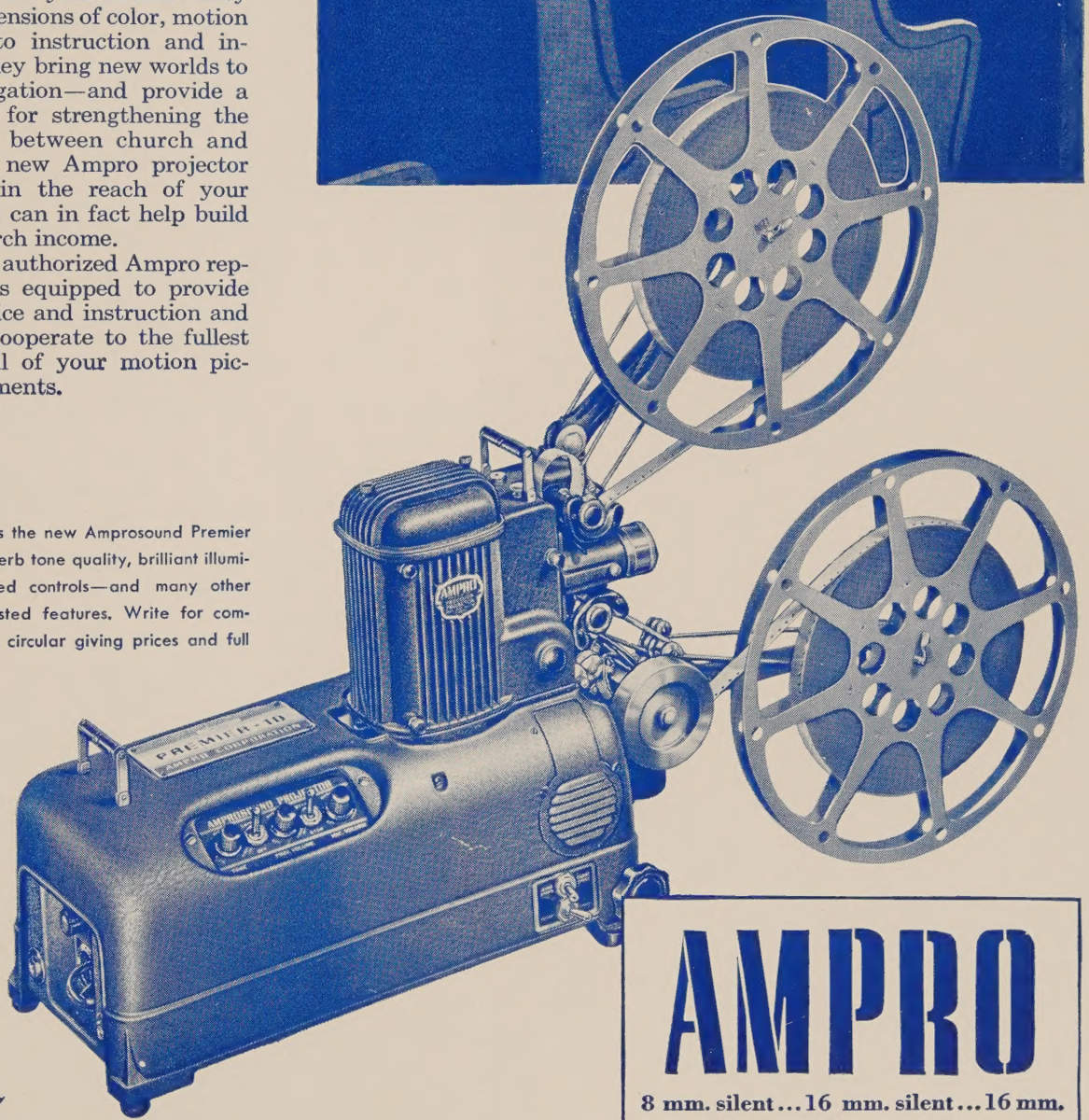
P. R. H.

Dramatize Religious Education with 16 mm. Talking Pictures

The new compact, easy-to-operate Ampro 16 mm. sound projectors bring the growing libraries of 16 mm. religious films to your church. They add new dimensions of color, motion and sound to instruction and inspiration. They bring new worlds to your congregation—and provide a potent force for strengthening the relationship between church and people. The new Ampro projector is well within the reach of your budget—and can in fact help build up your church income.

Your local authorized Ampro representative is equipped to provide prompt service and instruction and will gladly cooperate to the fullest extent on all of your motion picture requirements.

Illustrated here is the new Amprosound Premier 10—offering superb tone quality, brilliant illumination, centralized controls—and many other exclusive war-tested features. Write for complete descriptive circular giving prices and full details.



The Army-Navy "E" has been awarded to Ampro for excellence in the production of 16 mm. motion picture projectors.

ARMY E NAVY

AMPRO CORPORATION • CHICAGO 18

A General Precision Equipment Corporation Subsidiary

AMPRO

8 mm. silent... 16 mm. silent... 16 mm. sound-on-film... 16 mm. arc projectors... accessories

TO WHOM MUCH IS GIVEN

G. ERNEST THOMAS

In this volume the concept of stewardship is neither fragmentary nor narrow. It is the stewardship of all of life as set forth in the teachings of Jesus. From this basis the author leads the reader into the various avenues of stewardship and shows him his total responsibility. Faith, prayer, personal dedication, able leadership, good planning, consistent work, and adequate materials—those elements for building a strong program for stewards in the local church—are thoroughly discussed. Here is a practical text for the study of stewardship; an excellent source and guide for ministers, lay speakers, youth and adult discussion groups and leaders.

The Author: A graduate of Boston University and former New Hampshire pastor, G. Ernest Thomas is present pastor of the Methodist church in Haddonfield, N.J.

CONTENTS

THE SUMMONS TO CHRISTIAN STEWARDSHIP—The Accounting of a Life. FACING CHRIST'S MOST PRESSING QUESTION—Evangelism and Stewardship. THE DUTY OF PRIVILEGE—The Stewardship of Opportunity. WHY NOT DO IT?—The Stewardship of Service. THE MAJESTY OF THE COMMONPLACE—The Stewardship of Small Blessings. THE URGENCY OF LIFE—The Stewardship of Time. LIFE'S HIDDEN POTENTIAL—The Stewardship of Talents. THE SACREDNESS OF TOIL—The Stewardship of Business. THE TYRANNY OF THINGS—The Stewardship of Possessions. THE CHRISTIAN USE OF MONEY—The Stewardship of Money. CANDLES FOR THE DARKNESS—The Stewardship of Truth. THE WINDOW OF THE SOUL—The Stewardship of Prayer. THE POWER THAT CONQUERS FEAR—The Stewardship of Courage. TO WHOM MUCH IS GIVEN—The Stewardship of Our Heritage. HOPE FOR A LOST WORLD—The Stewardship of the Gospel. A MESSAGE FOR AMERICA—Forgotten Stewardship. WILL HE FIND FAITH?—The Church and Stewardship.

60 CENTS

A GUIDE FOR BIBLE READERS

HARRIS FRANKLIN RALL, Editor

These volumes will develop a deeper acquaintance with the Bible, will reveal more clearly how God spoke to men, how he speaks to us today through the Scriptures. This is not a series of books about the Bible but a guide to the Bible itself. Each of the eight volumes covers an important portion of the Bible; each is divided into about 100 "readings"—the portions of Scripture to be read, with comments upon them, especially from the point of view of preaching values and personal religious life. Suggestions for further reading and study are appended. Ministers and alert church school teachers will find these stimulatingly prepared books of great immediate and continuing usefulness.

THE BOOKS

THE BOOKS OF THE LAW—Genesis through Deuteronomy
Walter G. Williams, Prof. of Old Testament, Iliff School of Theology.

READY

THE BOOKS OF HISTORY—Joshua through Esther
John H. Hicks, Prof. of Old Testament, Perkins Theological Seminary.

PUBLICATION DATE—SUMMER

THE PROPHETS—Isaiah through Malachi, except Daniel
William G. Chanter, Prof. of English Bible, Drew Theological Seminary.

READY

POETRY AND WISDOM—Job through Ecclesiastes
Elmer A. Leslie, Prof. of Hebrew and Old Testament Literature, Boston University School of Theology.

READY

THE SYNOPTIC GOSPELS—Matthew, Mark, Luke
Montgomery J. Shroyer, Prof. of Biblical Theology, Westminster Theological Seminary.

READY

THE LETTERS OF PAUL—Romans through Thessalonians and Philemon
Albert E. Barnett, Prof. of New Testament, Garrett Biblical Institute.

PUBLICATION DATE—SUMMER

THE ACTS AND APOCALYPTIC LITERATURE—Acts, Revelation, Daniel
Edward P. Blair, Prof. of Biblical Literature, Garrett Biblical Institute.

PUBLICATION DATE—MAY 3, 1946

THE FOURTH GOSPEL AND THE LATER EPISTLES—John, Timothy through Jude (except Philemon)
John Knox, Prof. of New Testament, Union Theological Seminary

READY

60 CENTS PER VOLUME

AT YOUR LOCAL BOOKSTORE

ABINGDON-COKESBURY

NASHVILLE 2, TENNESSEE